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Digest

of ideas and ideals

The "New Outlook" is published monthly, except July and August, by the New Century Foundation

A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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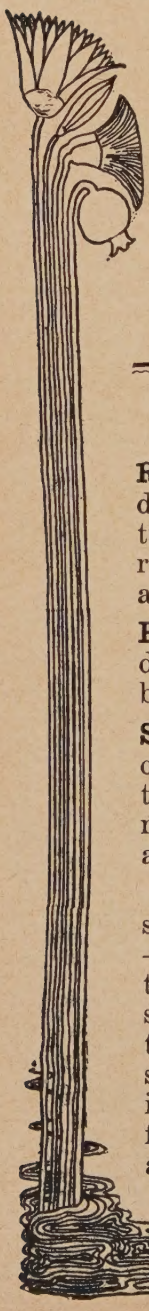
OUTLOOK
A DIGEST OF IDEAS AND IDEA

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

November, 1



A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man day, must include a more complete philosophy of ture and of life than it has heretofore. Blind fai ritualism and dogmatism, are idolatrous in nature a a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must depend upon mere speculation, but must be suppor by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand outlook beyond sensory perception, beyond the terialistic concept of laws and forces of nature. Scie must extend its investigation into the hidden, spirit and psychic powers and functions in man.

The practical spirit of the age demands a synt sis of religion, philosophy and science or **divine wisd** —an all-inclusive term for the interrelationship of trinity. Webster defines **wisdom** as "ability to ju soundly and deal sagaciously with facts, especially they relate to life and conduct; scientific and ph sophic knowledge with the capacity to make due us it." **Divine**, he defines as "pertaining to or proceed from God" or **Nature**. The latter, he defines as "eq alent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

Education For Our Changing World

Miriam D. Gebbie

SINCE 1939 the mechanical power harnessed by man—steam,electricity, combustion engines, etc., has multiplied more than forty million times according to Hugh Stott Tayler, Princeton research chemist. It is a well-known fact that advancement in education technique during the same period has not begun to keep up with the necessity for a corresponding growth in human development.

In order to meet the challenge of the times, all children wherever they are, need greater understanding, still wiser direction and training for deeper responsibility and purpose. They must have better opportunity for physical and spiritual growth and for emotional and mental maturity. They must have more adequate provision for the full unfolding of innate potentialities that fosters a sense of worth as an individual destined to play his part in the world of the future.

The need for deeper understanding and wise guidance on the part of their elders is a basic need of all children, from those who have been turned by the experiences of war into wild animals with hate in their eyes, to the pampered sheltered ones of the "socialite class." Destitute children need security and affection; the sheltered ones need release from the inhibitions and hindrances of too much security and too many possessions which tend to blind them to their fellowship in the common world of children.

The present era calls for a new appraisal of children's needs, a new concept of their destiny as re-builders of this rapidly changing, growing world, and a consequent drastic revision of our total educa-

tion. Education is a means of drawing out the innate powers of the spirit of man, developing and utilizing these powers so that they may be applied to the furthering of human progress. It is therefore important that one of the first steps is education for goodwill—goodwill to others and also goodwill to oneself. This attitude, firmly established at an early age, leads to right relations in family, community and international life. Psychology will play an increasingly important part in the newer education because it aids in healing emotional and mental cleavages and has for its goal the fully integrated individual.

At the present time my contribution to this aim lies in the field of salvaging and re-educating a special group—the emotionally unstable child and adult, described by psychiatrists as the "psychopathic personality." Briefly, this group is said to cause more sorrow and more perplexity than any other because they are technically free from nervous or mental diseases. This is the major psychiatric problem today. While scientists agree that these children and adults are sane, they are known to participate in any or all the crimes known to man. Behind the "Mask of Sanity," apparent in a superior intellect and high grade physical endowment, lies an inner chaos, violent explosive drives, the indirect workings of the death wish. An intensive study of the small amount of material available on the subject leads one to believe that this group is a new age type whose thirst for life has drawn them into incarnation before their time.

It seems quite probable that they are near-genius, extremely responsive to a wide range of sensory impression from the best to the worst, from extremes of love to violent hate. Yet they are unable to tolerate, adjust to, or cope with modern civilization as they find it. At a very early age, therefore, they experience deep frustrations (often necessarily imposed by parents, teachers, etc.). This imposition of authority results in seething, explosive rage and a desire to retaliate against an unfriendly world. They are children of the future, so far in advance of the lag of civilization that they are "Strangers in the Earth," completely demoralized by the lack of understanding and the mis-handling they encounter.

So far, the psychopathic state has been found to be incurable. Parents, psychiatrists, hospital staffs, admit that they are unable to cope with it. The psychopath who tangles with the law is eventually thrown back upon society, a potential criminal. In this work for the rehabilitation of the "psychopathic personality" only the hardy ones, deeply dedicated and mentally progressed, can be of any service in the actual handling of the patient. The worker must be detached, steadily impersonal yet compassionate, quick to meet hate and resentment with positive constructive ideas given out in a spirit of fun and comradeship. Even then, the worker will find it practically impossible to gain the faith or the confidence of the patient for any length of time. Because the psychopath goes through the hell of human suffering he will, by every device contrived by a superior intellect motivated by the death instinct, put parents, loved ones and psychiatric workers to the supreme test. He will force upon those whose will-to-serve is unflinching, the crucifixion of their personality in all its phases.

When through intensive reasearch, infinite patience and compassion, an answer is found to this problem, tremendous creative energy within a large group of human beings will be released. The personality of the psychopath will be reversed. What is now a violent destructive force—the will-to-annihilate, the thing which makes a Hitler—will become the will-to-create, to give and to become. The extremity of his hate can then become a universal understanding. Blind self-centeredness can become goodwill and a motive for the creating of right relations with his fellowmen and with the source of his being. This project for the rehabilitation and re-education of the emotionally unstable is a project dedicated to the release of the "prisoners of the planet."

To return to the broad field of education with which this problem of the children deals, there are three basic needs of children. They are:

1. good health, food and rest
2. love of home and a sense of belonging outside the home
3. belief in oneself, (success and accomplishment in at least one activity).

In consideration of the various types and groups of children all over the world it should be ascertained that these basic needs be provided for all as a background for the newer education, but with a difference in emphasis dependent upon the child's environment and experience. Upon that foundation, the book, *UNESCO: Its Purpose and Its Philosophy*, by Julian Huxley, outlines a sound workable yet far-sighted plan for education for the future—a program that is aimed at individual integrity and a well-rounded citizenship.

Emphasis upon training for right human relations and for spiritual living is most encouraging as objectives to be accomplished in fitting man into the speeded-up evolutionary pace of our time.

Education means the unfolding of man's innate powers for use in creating a better world under divine Plan. In releasing the individual for growth, many errors of present day education should be eliminated:

1. There should be a discarding of false values resulting from education for worldly success and the wrong emphasis on things and possession.

Among the more ambitious students of adolescent age, there is the general idea that education will automatically bring success, importance, perhaps wealth. This major incentive should be changed to that of a happy adjustment to living.

2. Fear should be made a thing of the past, fear of domination by parents, schoolmasters, etc. These ancient patterns of domination and retribution have contributed against the child's normal response to the call of growth and maturity. Pressure and force from the outside tends to render the child unable to think for himself so that he becomes either dependent upon commands, unable to make decisions, weak, frustrated, with the well-springs of creative expression blocked at their source, or else he grows rebellious, explosive, anti-social, sometimes actually criminal.

Fantasy begins early to compensate for the lack of parental

understanding and just here is the inception of non-hereditary emotional and mental illnesses.

3. Elimination of the system of learning by rote with its tendency toward superficial, parrot-like results rather than the evolving of real, creative thinkers.

In a published excerpt on education from his Autobiography, Dr. Albert Einstein reveals that he was so bothered by the emphasis on passing examinations that, after passing the final exam, he found the "consideration of any scientific problems distasteful for an entire year."

Dr. Einstein seems to have felt that such coercion has not lessened since his days as a student. He said:

"It is in fact, nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry; for this delicate little plant, aside from stimulation, stands mainly in need of freedom. Without this it goes to wrack and ruin without fail."

4. Such ideologies as extremes of nationalism, sectarianism, preconceived ideas and prejudices of all kinds are roots of war and can well be eliminated from our modern curriculum.

After eliminating such outgrown concepts as the above from our educational systems, the following ideas might be substituted:

1. The science of right human relations developed by parents in the home, by teachers and by the children themselves. This is the key that unlocks problems of child behavior and training in the modern age. It means a right about face on the part of all who deal with the coming generation.

2. Education for living, not for making a living.

3. Education within the framework of evolutionary philosophy with its consequent fostering of a sense of direction and purpose, as well as an understanding of the place and the flexibility of existing

conditions in the over-all picture. This prevents the feeling of frustration or of revolt in the face of social misuse.

The fact that "the mind is capable of growth throughout life" needs emphasis in youth and adult training. The mind is a muscle that must be constantly used and strengthened if it is not to deteriorate. Scientists have found a direct relation between longevity and the progress of mental development into old age.

4. Training of the mind to think in wholes—one Deity, one world, one humanity. The ability to interpret the relationship of part to whole and to understand the effect of individual or group attitude, ideal and action upon the whole. A developing sense of relationship to family and group life, to the social scheme, to one's higher being, and to the over-all evolution of mankind through creative participation.

5. Expanding the knowledge of man to its heights, then making practical application of such knowledge. Fitting the individual (during the growth process) into his environment, equipping him to act upon his environment rather than becoming a victim of circumstance. Thus he is equipped to make a constructive response to the challenge of the times.

6. Intensive research as to the best methods of education.

Depth psychology can become a major tool in carrying out the law of economy as applied to the uncovering and development of human ability and the application of these gifts in world reconstruction.

Pure research on the "scientifically inexplicable properties of mind" and on the value of Yoga training, is suggested so that the frontiers of man's knowledge of himself may be extended.

The newer concepts of the educational process call for a somewhat broader definition of terms, based upon man's expanding knowledge of himself, his world and the universe in which he lives. Concepts and definitions of the spirit of man vary widely. In essence, it might

be thought of as the pure life energy or creative force deep within his innermost being. Eucation in its deeper sense is a means of drawing out and releasing the creative spirit of man. It is therefore spiritual training without the imposition of dogma or sectarianism. The goal of education is "right interpretation of life . . . right approach to Deity, and right human relations."

As the mind grows to full stature it progresses through four general stages, (1) instinct, (2) knowledge, (3) wisdom, (4) full illumination.

During the growth process many fall by the wayside. Through a natural process of elimination, some reach through the first stage and touch upon the field of knowledge, others touch upon the stage of wisdom before the dying back of the brain sets in. Few there are at the present time, who reach the stage of full illumination.

(1) *Instinct*:

In the learning process, as noted in the over-all development of a human being, instinctual response to impression is the early stage, based upon involuntary unreasoning reflex action. Action stems from response to the stimuli of the sense organs and is highly developed in the young child before the period of mental training begins.

Gradually the intellect is developed and, under proper guidance, the mind can be trained to become the controlling agent, able to survey the field of knowledge and to select the stimuli to which it will respond. Thus the mind becomes the instrument of man's creative spirit. By the time he reaches college, many a student will be well on the way to development of wisdom. He will be able to think and to reason for himself, he will know what are his particular endowments and just where and how his abilities can be applied. The stimulation of the spirit of "holy curiosity" will steadily broaden his horizons and at the same time he should be taught the means of concentrated meditative effort by which inspiration is made available. He will then be able to carry on a piece of research in his particular field under self-directed effort and, by his unique contribution, enlarge the horizons of general knowledge.

(2) *Knowledge*:

Because wisdom goes deeper into the hidden causes and meaning of things, knowledge might be considered a surface expression dealing with "facts, figures and sense data." Knowledge is of the mind, understanding is of the heart and wisdom is the product of the blended heart and mind. Daily events and sense impressions lie in the realm of surface effects, while the world of meaning penetrates into the basic cause of things. Existing conditions and daily events are segments in the great panorama of life. In order to help change effects and conditions, the mind must learn to penetrate into the underlying meaning, plan and purpose of existence and to see life whole.

(3) *Wisdom*:

Wisdom, then, is the outgrowth of knowledge. It includes the wide sweep of experience and understanding distilled from the best of the past and present, plus an intuitive grasp of the essence of future trends. It necessitates bringing past, present and future into right relationship and into the focus of clear understanding. While accurate knowledge is factual, concrete, necessarily limited, and a necessary springboard to further growth, wisdom is intuitive, inspirational and a power beyond the rational mind. It is deep, acute, synthetic, skillful, a direct response to the world of meaning that lies below the threshold of world phenomena. The attainment of wisdom is an aim of the true educational process.

(4) *Illumination*:

Beyond wisdom lies the stage of the fully illumined mind, notable in the man of genius who makes oustanding contribution to the progress of mankind. Such a mind keeps "the windows open on the beyond" and acts as a transmitter of light between the known and the Unknown. Direct inspiration reveals higher (or deeper areas of awareness than those ordinarily contacted by average humanity and the consequent new knowledge is a further impetus to human evolution. The ultimate aim of higher learning is that members of the race, in increasing numbers, may be able to contact creative ideas and to translate them in understandable, workable terms for the masses of

men. This is the flowering of genius, the product of the fully developed creative faculties of man.

In speaking of the aims of education, much mention is made of the integrated individual and of integrated society. What do we mean by integration and what are the characteristics of the integrated man? Ideally, he is a whole man, a complete entity in the sense that he has a harmonious functioning relationship between the physical, emotional, mental and spiritual elements of his nature. Having established what is to him a satisfying relationship within himself, with his environment and with his Spirit, he has resolved the conflict within himself and so he is at peace with himself and with his world.

He is disconcertingly self-sufficient, self-motivated, self-propelled, self-sustained. He is dependent not at all upon approval or disapproval but only upon his sustained contact with the creative source of his being. He is independent of others and he in turn respects their independence and integrity. The source of his energy comes not from people, situations, conditions or things but from the deeper recesses of his being. From this well-spring of life he is constantly renewed. He has withdrawn from others the vital force upon which lesser minds live and feed. He borrows no ideas, no thoughts of others. He stands alone, he does his own thinking and he is undisturbed by the opinions and notions of others, yet his compassion for his fellowmen is great. His one goal is his work and he moves ahead, carrying with him the bulk of humanity.

The integrated man, product of training and inner conviction, has found his work. (Can we also, in our smaller way, enter into the deep joy of those two words "My Work"?) His work is uniquely his, done his way, and by it he expresses the sum total of his being. In the last analysis he cares little for the rewards of money, fame or even of hapiness. The true creator is a server, yet he is prompted primarily by the urgent need to create. The gifts of genius are incidental to this—the driving urge to create a masterpiece of music, art literature, scientific achievement.

Such a one was Socrates, Lincoln, Edison, H. P. Blavatsky,

Einstein, Albert Schweitzer, Madam Curie.

As more and more pioneers of the spirit take their place in the vanguard of evolving humanity, lesser men can also join their ranks in increasing numbers because those who forge ahead, hew the path as they go. Their outstanding achievement in the full unfolding of the creative powers innate in developing man, makes the way of creativity easier for others to follow. These steps by which the potentiality of the human mind is released to fuller expression can, as time goes on, be more clearly and widely understood. These steps in the unfoldment of consciousness need to be more clearly defined and incorporated in our over-all educational system for the training of those with the capacity to benefit by this advanced knowledge. Education will then become a dynamic force in hastening the evolution of mankind and inaugurating a Golden Age of civilization.

The World Of Womanhood

Grace Knoche

THERE ARE SUBJECTS which even thought floats round and round, as a bird above her nestling or incense over the flame which gave it birth—subjects which the brain-mind hesitates to touch directly, so reverential is the appeal they make to the inner and the best in heart-life. Words seem out of place. Even reason before them pauses, makes obeisance, and dowered with glamor, passes on, as one might pass who stands for a moment in the presence of a new light. There are events, though they are few, that sc enshrine within themselves the deeper sacredness of soul-life that words seem poor and mean as carriers of their *largess*. The heart feels intuitively that silence, "the great Empire of Silence," alone could hope to attune human lives to the voice of them.

Deep answereth unto deep, but sometimes not by the Marconi messages of the soul. There are times when from deep to deep the mystic, intangible bridge that is to be builded must use living words for its piers and masonry. But they must be *living* words, golden-tongued words, words glowing with the lambent touch of flame re-kindling flame. They must be vital, electric, surcharged with the mighty currents of compassion and that love that layeth down its life for a friend; heart-messengers of Wisdom herself they must be, and even then can build no bridge royal enough for Wisdom's whole mighty *entourage* to pass over when the Event is such as recent days have brought forth in the world of womanhood—*the world of womanhood*, bear in mind, which is a larger, more soulful realm than the *world of women*, merely.

Yet words are the only masonry-stuff at hand, and so build we must with them. Hearts that respond to the finer harmonies of life and nature, and minds that have touched understandingly to a degree the great problem of woman's work and woman's true place in life, will quicken and respond.

Nothing in this world of unity can be rightly judged if conceived of as an isolated something, just a fragment. "A primrose by the river's brim" is far other than "a yellow primrose . . . and nothing more" to the rational, open mind. It is a part of all the rich nature-environment which, when we think of it *in* parts, as some mosaicist might think of his design, we call river and bank and forest-wildness and sedge and shimmer and sky. The distant mountain is no mountain, merely, but part of a noble panorama, its base melting into gentler slope and foreground at just what point no living soul can say, its heights suffused in sunshine, its edges softened and purpled and cooled and warmed in the shimmering atmosphere, its stature rising grandly undefined against the misty, illimitable Beyond of azure or gold or gray.

No more can the artist in color say, "Here, definitely *here*, the foreground or distance end and the mountain begins," than the artist in life can say, "Here we will mark off and limit *truthfulness*, and

next to it, *virtue*, and beyond the next hard dividing-line, *compassion*, and a goodly collection of such separate items we will call *character*." Ah no, life is no rag-bag of scraps and shreds and patches, nor is nature. It is one grand whole and no part can be understood, or even seen *as it is*, unless looked at and studied in its relation to all other parts which with it constitute the whole.

So also with historic truth. The mountain-peaks of history, rising as they do above the plain and level of general human action, never rise separate to the philosopher's vision from all that lies behind them, nor are they ever wholly unsuffused by the glow or the dimness that speaks to the prescient mind of glories or of disillusionments ahead.

There could be no question, in our minds, that the twentieth century call for women had come. Those who could look beyond the present into the dim aerial distance and adown the vistas of the past, know the Event for what it is and make no mistake in prophesying wonderful things for the future. It is part of the past, yes, but a nobler than the common part; one feels that it has somehow swung out from old limitations, as some great glorious member of a star group might be conceived of as swinging out into space, into a greater orbit and an orbit of its own. It is as a new note sounded in the long, ascending gamut of woman's evolution, a gamut in which there are, here and there, glorious notes, royal notes, with echoing overtones of soulfulness and strength, but which has, alas! its burden of discord to carry, as well.

There has been no unity of soul in past efforts, as a whole, and the keynote struck these recent years has a ring of newness, somehow, on very real lines. This does not mean that women have not worked together, often in large bodies, as we see them doing today. But both their aims and the quality of result that grew from these showed that real unity on lines of soul-strength and soul-effort has been lacking. For example, we have today the apparently united body of women who are storming council-chambers and invoking hand-to-hand battles with policemen; in old Rome, excited groups of fad-ridden women who

even barred the approaches to the Forum as an argument in support of their demands for political equality—and Roman homes going to pieces by the hundred for lack of true womanhood at the helm. Oh, if women would read history *in a new way!*

Efforts characterized by a certain outer binding-together, there have been in all ages, while of real inner unity there was none. But strange to say, until the inauguration of work for women in this twentieth century, the true note has been sounded, in most cases, by some one woman who was more or less *un*helped by the women about her. History inspires us with the virtues of Alcestis, that peerless wife; of Antigone; of that perfect exemplar of motherhood, Cornelia, mother of the Gracchi; of the queenly Thusnelda; of Cleopatra, Semiramis, and Zenobia; and let us not forget the peasant girl of Domremy, whose simple purity and absolute self-forgetfulness did more for the "woman movement" of the ages than even her generalship did for France.

Yet these are isolated types. Barring Sappho and her women pupils, Birgitta of Sweden and her wonderful work for and with the women who flocked to the home centers that ecclesiastical enemies fortunately did not prevent her from establishing, history has little to say as to women who have *worked together* for some truly spiritual cause, in which the noblest they had was placed on Humanity's alter.

WHAT A BENEFIT would the government render to itself and to every city, village and hamlet in the States, if it would tax whisky and rum almost to the point of prohibition! Was it Bonaparte who said that he found vices very good patriots? "He got five millions from the love of brandy, and he should be glad to know which of the virtues would pay him as much." Tobacco and opium have broad backs, and will cheerfully carry the load of armies, if you choose to make them pay high for such joy as they give, and such harm as they do.

—Ralph Waldo Emerson

The Psychological Moment

WE MUST seize every opportunity, and it is the seizing of opportunity which is the greatest deficiency in the character of everybody. More and more we find this difficulty in connection with some of the people with whom one is working. It is not a want of earnestness in them; it is not a want of goodwill; it is not a want of ordinary intelligence at all. But it is a want of that particular alert faculty of the mind which, when an opportunity presents itself, seizes it at once and takes advantage of it.

There is very little of that faculty among us. We have to persuade people who are going along a particular path that they should change their way of going. To change the way in which they are accustomed to go means a very large amount of strength and courage, which few people possess. We know it is the faculty which is developed among boys by the playing of their games. The difference between a good player and a bad player is that the former sees the moment when there is an opportunity, and he rushes forward and grasps it and wins. That is the kind of faculty one wants in the important matters of life.

We want to grasp an opportunity when it is just passing through the air, as it were, and catch and hold it . . . . All around us, opportunities float, and the great differences between people is not so much the difference of opportunity, as the power to grasp an opportunity when it comes our way.

Let us try to make all of our minds a little bit more alert in the sense that a good player of a game is always on the look-out and alert. That is what is meant in that phrase, "seeing His slightest signal." It is the attitude toward the Master in which one is always trying to feel as He is feeling, and to act the moment one catches His thought. It means great mental alertness and vigor. If we would only do that habitually, we would all be grasping opportunities and we would soon have things within our reach.

Permanent Peace

M. M. Tyberg

WE BELIEVE that permanent peace, the condition in which the elements which make for conflict are under control by those which make for harmony and co-operation, can come about only when the permanent principle of human nature, the Soul, becomes the directing power in the life of mankind. Sympathy and tolerance, unselfishness and compassion, are attributes of the Soul. Consciousness of the inner Divinity and of the common origin of Humanity, unfaltering desire to work with all other beings in furtherance of the great purpose of life, intuitive perception of the Higher Law governing all that lives—these dwell in the Soul of man. When this higher principle becomes dominant in groups of human beings in all parts of the world, irrespective of religious belief, of nationality, or of any external difference, there will be moral stability strong enough to prevent the lower desires of mankind from creating the state of discord which can shake the social structure and produce war. How could there be anything permanent until man has found in himself a permanent principle and made it the ruling power in his life? The triumph of the Soul will lead to the awakening of the conscience of Humanity, to the recognition of the true purpose of life, and to a state in which compassionate ideals as contrasted with narrow personal or national demands, will at last find widespread expression in human life. Only so can permanent peace be established.

In the conditions which exist at present we see a critical stage in the evolution of the human race. During this period the lower elements of the dual nature of man, selfishness, greed, and hatred, are making a desperate stand against the heart-forces which are stirring everywhere in preparation for the coming of a new age. These lower

desires create the barriers between human beings, directed as they are by minds keen enough but unillumined by any light from the Soul. Never was a deeper truth uttered than the statement that "Unbrotherliness is the insanity of the age," for the greater part of Humanity is completely under the influence of the delusion of separateness. We must recognize these qualities which blind men to the fact of Brotherhood and impel them to engage in war, as springing from the illusory, impermanent part of human nature, the part to be finally reduced to submission by a superior spiritual Self existing in every one. We have supreme faith in this inner Warrior whom every man can challenge to help him to overcome the lurking foes of peace and harmony. We find the true field of action in this dual nature of each individual and see in the Soul's victory the triumph of permanent peace.

Who among us doubts that Humanity's heart is sound? Who does not know in moments of calm insight that there awaits us a great common joy in working out human destiny in accordance with laws inherent in the universe itself? Men and women may be broken with toil and sorrow, may starve and suffer and die in terrible conditions forced upon them by their own evil doings; but, even as they perish, the Soul makes fresh effort, a new life springs up for them; and those who have delved deep into themselves and found the Self that lasts through all the storms and conflicts gain an ever clearer vision of the real heart of joy in life. It has to be recognized first in oneself. It is a force of such surpassing power that it calls into the field as antagonists not only all the lower desires but the lower mind. This combination of mind and desire is the most terrible of human foes. It cannot be defeated by any number of other minds and desires. It waxes strong in contact with its like. If one half the world in an army met the other half in a contest about any object of material desire or advantage, no permanent result would be attained but another war would inevitably follow. An appeal, however, to that in human nature stronger and far superior to mind and desire, namely the Soul, the very kernel of heart-life, the source of spiritual fire and will, must in time call out a moral might before which brute-force and selfish desire will retire vanquished without a drop of blood shed.

Amid the turmoil and despair of the years of war through which we have passed a voice was heard challenging this Spiritual Warrior to come to the defense of suffering Humanity. A record that can never perish, for it is engraved upon the screen of time, fortified by the knowledge of the Divine Self in every man, standing bravely before the world calling to arms the one Warrior who knows the real issue at stake, knows who the real foes are, and alone has the power to overcome them. Great rifts in the psychological shadow which clouds human vision must have been pierced by heroic utterance of truth at a time when the thought of the world was being wrapped about with error by the monster Mind-and-Desire. Who shall say how many have been awakened to a knowledge of their God within? to a feeling of real kinship for their brothers arising from the recognition of that divine ancestry they have in common? Who can tell what strong and sweet currents are already flowing from hidden sources in that so little known heart-life of Humanity to purify and give a new direction to the desires and energies of mankind?

For as we may observe, there is a new life—*a new life*. In these years many changes have occured that enable us to form a conception of Humanity that was impossible in the former state of ignorance. It cannot be said however that more intimate acquaintance between nations and peoples has led to the recognition of a common purpose for which all of them can work in harmony. Interests, material and intellectual and religious, are seen to conflict. Relations between large groups within the great body of Humanity are characterized by the same duality that exists in the individual and leads to inharmony in his own nature and in his associations with his fellows.

Improved physical conditions, more intellectual opportunities, intercommunication with widely dfferent peoples, enormously broader theories of human advancement and culture, have no more eliminated strife between the larger groups than they have in the individual himself or in the family. What is the meaning of it all? Shall we be compelled to acknowledge that we believe harmony and co-operation between the members of the human family impossible? The shock and bitter disappointment brought by the world wars were greater

because of the expectation of better things that had been growing in men's minds. And despite the shock and horror and the grief, men have not lost their faith in the coming of a new life on earth. It cannot be destroyed; even the menace of a perishing civilization does not drive it away. It is budding and bursting forth even in the most sorely stricken hearts.

The new and higher order of life that is in its inception is that of the organism Humanity. Just as in a complex physical structure lesser lives that have learned to perform certain functions combine with others, in response to some evolutionary urge, to form a vehicle for some greater intelligence than their own, so, at the present time, there is a call for individual human beings and groups of human beings to co-operate in furnishing an organism for the greater mind and Soul of Humanity. Because he is possessed of mind and is a Soul, man can voluntarily and consciously adjust his life to the higher order. Those who rise to their full responsibility as conscious co-workers with the Divine Intelligence in further unfolding the Great Plan of life, have intuitions and glimpses of the greater things to come for Humanity. For them the promise of a World-consciousness, a recognized World-purpose, an active World-Conscience, is a reality. A new inspiration, a deep love for their brothers, a great longing to bring to all the Truth, a living sense of "the best that is to be, the last of life for which the first was made," is their daily portion henceforth.

The heart-life of Humanity is one. The separateness is created by mind-and-desire. Every human being who recognizes the duality of his nature and achieves spiritual conquest enters the life of union and of a higher will. As the moral organization of Humanity is strengthened and increased by additions from every nation and every race, ideas of justice and of compassion must prevail in the affairs of the world. The great attributes of the Soul, imprisoned as yet by the barriers created by the sense of separateness, will be free to inspire and bless mankind. A new individualism, a new nationalism, will be nourished by currents from the Divine Self.

Our perspective of permanent peace is therefore a prospect made

fair by moral striving, a union made strong by a close kinship based upon common divinity, a life enriched by the Soul's compassion and beauty, a further unfolding of the Great Plan in a new organism, born upon earth, the Universal Brotherhood of Humanity.

THE NEW FRONTIER

To kiss the wings of poetry, and fly
Into the flaming vault of every sunset sky;
To walk cathedral corridors of mighty trees,
Feeling the silence of their mystic symmetries;
To know the mingling of twilight and the moon
Shifting the silver shadows of a midnight noon;
This is the new frontier.

To see a world as sweet as the first bud to be
In ivory towered rose of April's apple tree;
To greet a world of men and women, not witch nor elves,
Who stand serene in fearless calm to know themselves;
This is the realm of all high art and song
This is the place—our home—where we belong;
This is the new frontier.

And you may rally all the arguments against the dream
But when you've folded up the wings of poetry, a gleam
Still transforms your life—another joyous vision and a better way
Opens, so vibrant that all work is play.
There is a music sweet and far
As is the silver stillness of a star;
We do not need to man the moon today
Nor storm the heights to walk on Venus clay;
For we have builded in the mind a goal
Which lifts the ceiling of the free-born soul
Our thoughts lead higher than all the space and star
If we will know ourselves . . . and what we are.
This is the new frontier.

Marion Louise Bliss

The Building Of The Home

"Order Is A Lovely Thing"

DO WHAT THOU HAST in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice, and give thyself relief from all other thoughts. And thou wilt give thyself relief if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee. Thou seest how few the things are, the which if a man lays hold of, he is able to live a life which flows in quiet, and is like the existence of the gods; for the gods on their part will require nothing more from him who observes these things.—*Marcus Aurelius*

Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.—*Thoreau*

One of the tasks of the wise practitioner is to see order in what appears to be chaos in the whole of Nature. Human progress can well be measured by man's capacity to perceive that all manifestation takes place in design and rhythm, to hear the music of the marching orbs, to see the pattern that the drop of dew and the flake of snow make as they fall; to appreciate that Nature *plans* movement. Extending the idea to our own psychological nature, we have to learn to see that our failings and fallings also take place following a design, and that we rise from our dying or dead selves to a higher order of living also after a pattern.

Immutable and indestructible Law is at work everywhere, and every tyro in philosophy knows that it is "an undeviating and un-

erring tendency in the universe to restore equilibrium."

It maketh and unmaketh, mending all;
What it hath wrought is better than had been;
Slow grows the splendid pattern that it plans
Its wistful hands between.

Perfected Men serviley copy Nature in all They do. The aspirants who have resolved to follow Them should learn to do likewise, doing in their own restricted sphere as the Holy Ones do in the vast expanse which is Their Home. They "the blessed workers have received the *Thyan-Kam.* in the eternity"—say *The Aphorisms of Tson-Ka-Pa* explains that "*Thyan-Kam* is the power or Knowledge of guiding the impulses of cosmic energy in the right direction." All men, all women, are moved onwards on the paths of progression by the mighty sweep of this cosmic energy; when his own moral perception leads a man to swim with its tide, bliss fills his heart; when he in ignorance thwarts the ceaseless motion onwards, confusion enters his head and loss of breath weakens his being; soon or late he finds out that the Law of Motion cannot be thwarted. Seeking knowledge he hears the truth:—

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."

The practitioner must utilize his opportunities morning, noon and night to see that the inner rhythm of his consciousness is not disturbed and that it helps him to remove every type of disorder in his outer environment. To make the crooked straight; to brush away the dust of disorder; to tidy up the pell-mell; to smooth the sharp corners; to weed out one's plot and prepare it for neat noetic action; these—in and through the small plain duties of life. There is an inner meaning to everything, and all things work together for good to those who love the Lord (Law).

Physical nourishment created in an enlightened kitchen will not produce real good health unless mental rhythm and moral order are made to guide the home. For this purpose, men and women of the world should be taught the necessity of individual study and of the

observation of silence, as well as of pleasant conversation which entertains and of serious discussion which enlightens. Art and literature, philosophy and politics, and other subjects are not worthless. The family, however small, can and should benefit itself by absorbing ideas to be found outside the realm of books, rejecting with discrimination those that are false, lighting up those which are true. World events, great or small, tragic or pleasant, have a different meaning when examined in true light and the house-holder has the duty of understanding and of interpreting them to his kin as well as to his companions. Therefore every family needs an intellectual kitchen—a corner for a library; a single shelf of books and periodicals yields much cream for the discerning reader touched by the dynamic power of divine wisdom.

But even more necessary than a corner for a library is a spot where silence is observed, where the heart becomes steady and the mind is elevated to heights of devotion. Man's heart is the Holy of Holies and his body is the Temple; but he needs a spot for the body to sit on, and his heart and his mind need protection from the gales which blow from the inner light. The silent repetition of sacred texts, the attentive reading of Holy Writ, these develop the soul in man, and from that spot reserved for such work comes the power which develops the Soul of the family.

The soul of the family should energize every member. All servants and menials are such under the Law of Brotherhood which the enlightened student is bound to honor. Just as, by paying right attention, the Human Ego affords to each organ of the body, and to the cells which make that organ, due facilities for developing in health and in strength, so should the soul of the family give to all adults and children, masters and servants, adequate opportunity to labor and to learn, to work and to grow. If the application of the Law of Brotherhood be properly made in the handling of servants, enabling them to love their duties and to take pleasure in performing them, the master and the mistress of the house, as well as others, will gain benefit. Every employer is also an employee—recognizable as such or otherwise; the peon serves the clerk, the clerk the manager, the manager

his superiors; the pupil serves his teacher, and the Great Ones call Themselves the Servants of Humanity.

There is willing obedience, cheerful co-operation, a brotherliness of a particular kind.

In his *Epistle to the Ephesians*, Paul gave some wise directions to parents and children, to masters and servants:—

> "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."
>
> "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." (VI, 5-9)

Such ideas applied to vocations and toils in the world beyond the family would not only remove many of the existing difficulties but would in course of time usher in the International State of Peace with Justice to all.

Beneficent influences radiating from a home through the channel of its ideals and practices is one aspect; there is the other—the home should attract to itself the benign forces of its neighborhood, of its guests, of its friends. An ideal home should be a center of study and of work towards which higher influences stream forth, to which people seeking comfort for heart and clarity for mind, desiring energization or inspiration, would come, and besides—companions wishing to share their knowledge, their plans, their hopes, their achievements.

Sometimes students raise the question—what about finances? Some accept the philosophy implicit in the adage—"Cut your coat according to the cloth." Poverty has its advantages, as wealth has its obstacles. But the principle to be observed is this: whatever we possess, little or much, is not really ours; our body is nothing else but

an object of trust; our sundry possessions are objects of trust; whatever cash or stock we have we hold in trust for the great Cause and for the service of human souls. Thrift and frugality are virtues to be practiced by the student who may be rolling in wealth, as generous sharing of what we have with others can and should be practiced by those who are poor.

The Law of Necessity is another name for Karma. Nature never works unnecessarily. That which is not necessary should be avoided. Nature is bountiful, profusely so, but her economy is marvelously profound. The great Mother provides for every necessity of every son; her home, the Earth, has never been struck with poverty; men and women in their great selfishness spoil the labor of her love and produce war in place of peace, passion in place of compassion. In his life the aspirant should observe this law of necessity and many of his difficulties would vanish—they never existed. Thus he will find time to apply remedies to those which do exist, and also time for the unfoldment of inner soul-powers. In every sphere of life, the unnecessary removed, we serve the ever-increasing wealth of Nature.

But all of us are children of the age, and to the best of us come inheritances of body and psyche pertaining to the cycle. Disappointment and despair, mental anguish and bodily aches, losses of many kinds often overtake us. This age devours millions who do not or will not learn to use it by acquiring the knowledge by which it can be devoured. That knowledge is Divine Wisdom and its votary can benefit himself, lighting up the darkness of the age. He should be prepared: temptation will test him at every turn; life has for him a lesson in every event. If he would follow the Wisdom-Teaching let him learn to perceive the radiance behind every phenomenon of the Dark Age. Thankful that the sun, the moon, the stars and man-made lamps help him to walk onwards, he should convince himself that his destiny is to become a Self-luminous being. The World of Divine Astral Light radiates, even though passions hard as iron make this earth impervious to its benign influence, enveloping it in black darkness.

How can the wise practitioner attempt to catch the light which

shines in darkness? By a constant effort to read the meaning of every event which is a symbol. Events are emblems. Every phenomenon has its noumenon. By educating himself, the practitioner can come to decipher the stable Reality behind and within the mighty magic of Nature.

All the mundane acts of life's routine are symbols—each with a meaning and a message. The acts of waking every morning is analogous to the soul's preparing itself for a new birth. If he is wise, the student will use one noble thought in place of the prospective vision of the ego in Heaven. The act of bathing is a baptism—cleansing the body for the soul to dwell in. To remember great ideas, to repeat holy words, is to invite the Inner Ego to guide our conduct. This is symbolized in the Sacred Thread ceremony of the Hindu or the Parsi. To breakfast is a symbol; to go to work is a symbol; to seek recreation is a symbol; to return home to one's kin is a symbol; to retire is a symbol. Birthday is a symbol, funeral is a symbol, marriage is a symbol—the uniting of the personal to the individual self. Life becomes sacred because all its acts and events are looked upon as sacraments.

The Home of the true wise man is a temple where minds worship to gain enlightenment; where hearts feel peace and bliss; where hands are active to create beauty of form as of feeling; where amity energizes all to better and nobler living. All these constitute an Ideal. But every ideal is realizable. Let us try to realize the ideal of Divine Wisdom which holds aloft for the *House-holder*—the Gentle Man.

Edmund Burke: Society cannot exist unless a controlling power of will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free.

Will And Desire

WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from will; but we men never know desire under this form while we remain only men. Therefore will and desire are here considered as opposed.

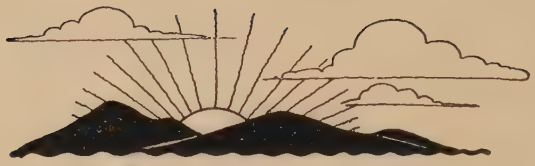
Thus will is the offspring of the Divine in man; desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators,* forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.



Quotes Of The Day

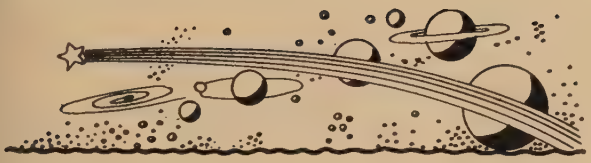
Erich Fromm: As long as anyone believes that his ideal and purpose is outside himself, that it is above the clouds, in the past or in the future, he will go outside himself and seek fulfillment where it cannot be found, he will look for solutions and answers at every point except the one where they can be found—in himself.

Aldous Huxley: Without charity, knowledge is apt to be inhuman; without knowledge, charity is foredoomed, all too often, to impotence.

Ralph Beebe: Keep Faith as a constant companion. When Fear knocks at your door, send Faith to answer. Faith carries the Light of Truth dissolving the shadow of Fear that would blot every thought and action.

Albert Schweitzer: You must give some time to your fellow man. Even if it's a little thing, do something for those who have need of help, something for which you get no pay but the privilage of doing it. For remember, you don't live in a world all your own. Your brothers are here too.

Dwight D. Eisenhower: To be strong spiritually costs nothing of itself; it is a matter of dedication to the precepts we learned at a mother's knee. And the assistance gladly given to others by the spiritually strong brings to an individual or to a nation that great inner satisfacation that comes from an active response to the divine injunction: "Love thy neighbor!"



Quotes Of The Ages

Tryon Edwards: Common sense is, of all kinds, the most uncommon. It implies good judgment, sound discretion, and true and practical wisdom applied to common life.

G. B. Cheever: The passions and capacities of our nature are foundations of power, happiness and glory; but if we turn them into occasions of self-indulgence the structure itself falls, and buries everything in its overwhelming desolation.

F. Saunders: Faces are legible as books, with this in their favor, that they may be learned in much less time, and are less liable to be misunderstood.

E. H. Chapin: No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of quenchless fidelity like a star in heaven.

Alexander Smith: In life there is nothing more unexpected and surprising than the arrivals and departures of pleasure. If we find it in one place to-day, it is vain to seek it there tomorrow. You can not lay a trap for it.

Samuel Johnson: To let friendship die away by negligence and silence, is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage.

Practical Metaphysics:

Philosophy And Life

EVERY HUMAN BEING expresses a philosophical evaluation of himself and his relation to the world. He may or may not be aware that he is so doing, but his habits, his ideals, tell us something of what he thinks he is. And what he thinks he is is important. Behind his various social and politcal attitudes can be discerned a desire to be consistent with some basic view of the scheme of things into which he is trying to fit himself and by which he is trying to define himself. Therefore, he has a concept of Self which is an important determinant of his action, even though his attempts to become consistent with the same concept of Self may not be consciously undertaken. But since he cannot act without motivation, he has a scale of values, and all the values that men choose are definitions of Self. Conversely, any fundamental belief in the nature of Self as primarily a center of sensory stimulation will place a premium upon sensuous values.

It is apparent that few men are articulate concerning their concept of Self, partly because they have not made an effort to reconcile the usual discrepancies between their religious or scientific heritage and the values they personally desire to concentrate upon. The majority tend to accept certain values without giving any thought to their philosophical implications, and may at the same time accede to a basic view of human nature, through either religion or science, which is inconsistent with the values chosen. Take, for instance, the extreme fundamentalist believer in man as a degraded sinner, who, strange to say, does not feel degraded, even when he sins outrageously. Or take the psychologist who has a passion for justice, honor and the qualities of self-sacrifice while professedly believing man to be nothing more than a cunningly selfish animal. Now, these discrepancies leave man's

concept of Self dangling somewhere between expressed beliefs and preferred values. For this reason, he is never very sure of the values he is trying to serve, for the struggle to reach consistency when following antithetical counsels results in confusion.

If a scale of values and a code of conduct is to be fully lived, the individual must have considerable reasonable faith in a philosophy of human nature which supports that way of life. If he is led to believe in democracy, freedom, and the final attainment of a brotherhood of man, for instance, he should have faith in man as a being who can achieve all these things. But man, it must be inferred from what we are most commonly told by both theologians and the materialists, is fundamentally irresponsible. He is the creature of a personal creator whose mercies he must ask to save him from his inherent tendency to sin. Or he is the creature of chance cosmic happenings and his allegiance is only to the principle of self-preservation and self-aggrandizement.

We live in an age psychologically dominated by these fundamental preconceptions, and they have their influence upon the subconscious as well as on the conscious mind. A moment of social choice may be easily decided by this form of subconscious reasoning: "If all men are by nature selfish, why should I not choose that which I want at the expense of others?" Or: "If all men are predominantly sinful, why should I not be expected to sin?" And yet the ideals of humanitarianism, cooperation and brotherhood, which we instinctively approve, counsel differently. It is this great contradiction between our basic philosophical premises and the values we should like to achieve which makes attaiment of the values so difficult.

We are constantly under a psychological handicap. Neither religion nor science gives us a concept of human nature which will rationally support all the fine things we expect from it. We must, therefore, in the interests of the consistency which the human mind tends to seek, either forget our expectations as to a possible brotherhood of men and nations or find a new basic concept of man which will give these expectations reasonable foundation. The dilemma must

be resolved if we are ever to become sure of anything—the way we want to live, the way we expect others to live.

If there is a more constructive philosophical view of human nature we need to find it. We know that we need a new view because we don't like what happens when people act as basically sinful or basically selfish beings. Let us, therefore, begin by forgetting the pre-conceived premise that men are structurally inclined either to sin or to animalistic selfishness and proceed inductively to a fundamental revaluation of human nature as we ourselves experience it. This fundamental search should be regarded as an obligation to one's own integrity of judgment—an obligation to one's own integrity and also an obligation to others. Men need to think through basic philosophical questions for themselves, if they are to be "free men," and if they are to make any unique contribution to the world in which they live. All social problems, all world problems, are intrinsically philosophical, and any possible social evolution can come only as a reflection of growth in the basic perspectives of men. Social evolution is dependent upon the evolution of individuals, and, or more particularly, upon the mental and moral evolution of each individual.

Human evolution may be accelerated as individuals constantly attempt to widen perspectives sufficiently to reconcile commonly contradictory elements—such as belief in the sinful or selfish man on the one hand, and belief in the possible brotherhood of men on the other. We need to know what man is because we need to know what to expect from ourselves and what to expect from others.

This process of conscious growth in basic learning proceeds as men manifest a desire to free themselves from the preconceptions of their age. Nothing else prevents it from happening. It is apparently natural for man, as a self-conscious being, to respond to his active relationship with life by a widening of perception which qualfies, enlarges or changes basic philosophical conclusions previously held. His idea of himself, his concept of justice, his view of evolution, all undergo periodical revision. This can be deliberately encouraged by mature philosophical reflection. Man, whether willingly or unwillingly, is always something of a philosopher. He wants to know upon what

alter he should worship. He has only to seek more consciously his rightful place in the scheme of the universe. He has the innate ability for this quest. In fact, he emerges at birth a philosopher and metaphysician. He may not like this vocation, may, in fact, refuse to admit his part in it, yet remains a philosopher nonetheless. Awareness of this inescapable truth caused F. H. Bradley, a great British Idealist of this century, to write:

"The man who is ready to prove that metaphysical knowledge is wholly impossible is a brother metaphysician with a rival theory of first principles. To say that reality is such that our knowledge cannot reach it, is a claim to know reality; to urge that our knowledge is of a kind which must fail to transcend appearance, itself implies that transcendance.

"By various causes, even the average man is compelled to wonder and to reflect. To him the world, and his share in it, is a natural object of thought, and seems likely to remain one. And so, when poetry, art, and religion have ceased wholly to interest, or when they show no longer any tendency to struggle with ultimate problems and to come to an understanding with them; when the sense of mystery and enchantment no longer draws the mind; when in short, twilight has no charm—then metaphysics will be worthless. For the question (as things are now) is not whether we are to reflect and ponder on ultimate truth—for perhaps most of us do that, and are not likely to cease. The question is merely as to the way in which this should be done. And the claim of metaphysics is surely not unreasonable. Metaphysics takes its stand on this side of human nature, this desire to think about and comprehend reality."

Trials Are An Initiation

T. Henry, M. A.

IT IS COMING to be more realized that a materialistic philosophy does not account for the existing facts of life; and one is constantly meeting with statements to this effect from influential writers. One

result of regarding a materialistic philosophy as a complete explanation is that we more or less consciously adopt some kind of a supernatural theory to supply the deficiency. Such distinctions as spirit and matter, God and man, may be needful as terms for facilitating thought; but must not be pressed too far or regarded as absolute. When we find that the affairs of our lives are not regulated in accordance with our ideas as to what is logical or desirable, we are apt to question the goodness of Providence, when what we really need is greater knowledge.

A recent writer has spoken of bereavement as one of the greatest initiations in life; and doubtless this thought has often been entertained and not infrequently expressed before. This experience certainly brings us face to face with the insufficiency of that materialistic philosophy which suffices reasonably well for our ordinary purposes; and compels us to seek consolation by faith, hope, and trust, in some higher law. And, though the consolation which we thus draw from an interior source can find no definite expression in the mind, as a reasoned conviction, it does undoubtedly speak through the heart, so that we may feel the warmth of a knowledge whose light we cannot yet see. Thus strong souls convince themselves that, in the realms of truth and reality, all is well, however strange and bitter things may seem from our worldly viewpoint; but the forms in which they clothe this conviction vary according to their habits of thought, as the Christian's faith in the wisdom of Deity, or the Stoic's uncomplaining resignation to inevitable circumstance.

But there have at all times been those who believed that the vision of reality and truth is attainable by man while in the body; and these believers in the mystic revelation were not the idle dreamers they have been called. We have not to look up in the skies or in the dim vistas of postmortem futurity to find the real and the spiritual. It is all around us; but what we know of the world through our physical senses, and through the reasoning processes based on the evidence of those senses, is but a partial and illusive view, and we by no means see all, or even a small part, of what is to be seen there. But, if we are to pierce the veils that obscure our vision, we must refine

our nature, so that our inner senses may be brought into communication with their appropriate objects.

A bird bereaved of its mate, accepts the facts of this physical world; and, instead of putting on mourning feathers, forthwith seeks a new mate. But man, living partly in another world, accepts not the laws of this one, but rebels against them; and, if he be a soul capable of initiation, he receives into his soul the truth that, in the world of spirit, there is no separation, no death, no bereavement. Thus he takes a first step towards his ultimate goal of being able to live consciously in that world of reality. He lays up his treasure in "heaven" where neither moth nor rust corrupt, and thieves do not break through and steal.

There are other natures, not so strong, who try to drag the spiritual down to earth, and to limit the eternal by the laws of terrestrial time and space; seeking to give validity and nobleness to the dread facts and pitiful delusions of psychic survival. And thus is created that semi-scientific heaven in the lower strata of the subtler plane, that teems with vacant masks and empty shells and cast-off thought-molds, temporarily vivified by the loose vitality of mediums and sitters, endowed by thought-transference with a deceptive plausibility, and constituting a veritable snare for the unwary. These psychic phenomena, when genuine, are fraudulent in another way; since they are not what they profess to be—not communications from the deceased *individual.* Beyond the physical plane there is an astral plane, variously peopled; and mediums act as a means of communication therewith. But what has all this to do with the matter under discussion—the existence of a *spiritual* world, where the illusions of time and space prevail not and personalities are dissolved in a sublime unity?

Our very progress in materialistic science compels us to realize the possibility, and the necessity, of an equal progress in our views of life in general. For men of science, in striving to account for what they find in that greater universe beyond our earth, are forced to admit the inadequacy of formulas which have been devised to explain what goes on upon our earth. Going farther back in history, a notable

revolution was made when the heliocentric system of astronomy was substituted for the geocentric. The view of human life which has so long prevailed among us may be compared to the geocentric theory. We have tried to explain man's life on the assumption that each man lives but a single life on earth. But now comes the larger theory, competent to embrace a wider area of facts, just as Copernicus's theory in astronomy. It is shown that man lives many successive lives on earth; and, in view of the ampler knowledge, many difficult problems become simplified. To understand the doctrine of Reincarnation, it is needful to assume that the personal ego is not the center of man's system, but is only one of a series, each having a similar relation with the real center of man's system—the Soul.

Meditation, Concentration, Will

THESE THREE, meditation, concentration, will, have engaged the attention of great thinkers perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practised at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running

through the years stretching between the cradle and the grave. The mysterious subtle thread of a life meditation is that which is practised every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all are in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divide meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these, the savage is free from convention, from the various ideas, laws, rules and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration.

If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhagavad Gita (The Song of India) it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

Food Values Of Seaweed

Helen R. Crane

ONCE UPON A TIME this planet was a great sea, say the scientists, and in the depths of this sea were conceived the forms of all life—now manifesting as mineral, vegetable, animal, and man. It is even stated by some authorities that sea-water contains all the elements existing in nature.

The unity of life has long been established in the minds of philosophers, and with the establishment of the unity of forms the teachings of the Ancient Wisdom are again justified.

Ever since man has risen to the heights of a thinking being he has been trying to understand the universe in which he found himself, but although he assiduously studied the earth and its resources he did little with the sea, his first dwelling-place. Within recent years, though, he has been going down to the sea, suddenly realizing his long neglect of the treasure-world lying in its depths.

Professor George W. Cavanaugh, a scientist of high repute, has for some time been studying the marine algae of different regions, devoting his attention particularly to those varieties found along the coast of Southern California, Mexico, and Central America.

It has been in the giant plant, the *Macrocystis pyifera*, that his real interest has lain, and he has demonstrated that in this so-called "weed" one may find an excellent source of mineral food for man and beast.

The law of growth of animal life is that it must depend upon plant life for its subsistence. The physical bodies of the animal kingdom (including man, of course) have no mechanism for taking up and appropriating the materials essential to their being—that is, they

cannot make their own food. They must have it prepared for them by the plants, directly or indirectly.

The plants may serve in this way because they are organisms endowed with a capacity for transmuting inorganic minerals into organic ones, and for manufacturing those mysterious food-factors, the vitamins. Without these organic minerals and vitamins bodies cannot ever be built, let alone maintained, as is well known.

Inorganic minerals are taken by the plants from the medium in which they are growing (soil or sea-water) and with the aid of the sun's rays are magically transmuted into organic ones, thus becoming available as food for animal life. Even when men and animals are carnivorous the small amount of minerals they derive from flesh comes to them from the vegetable food their prey has consumed and stored up in its own structure. That it has added anything of value to the plant's chemistry through any laboratory processes within its own body, is a moot question.

Now the marine algae have been found to be richer in minerals than earth plants because of the richness of their environment, and those growing along the coast of Southern California and south of that are the richest of their species. This fact is due to the constant sunshine radiating upon the waters there. The Japanese current, flowing off that coast, and certain favorable topographical conditions combine to make the area one of cloudless skies for at least nine months of the year, and even during winter when the rains do come, the sunny days greatly predominate over the rainy ones.

Professor Cavanaugh explains in a most interesting manner the superiority which chemical analysis has shown the *Macrocystis pyrifera* to have over the earth plants in so far as mineral content is concerned.

"We can picture the globe as originally a sea. Gradually land rises up from the water owing to heat convulsions beneath. We can also imagine that at first the mineral content of the land and water were the same.

"But, with the first rainstorm the balance was disturbed—the soluble elements in the land began washing back down into the sea. Ever since the day of that first rainstorm this process of leaching has been going on—in other words, constantly and gradually the earth has been undergoing a demineralization.

"In some of the older geological regions of the earth we find soil that is so thoroughly drained that all plant-life there shows mineral deficiency. Other areas there are, which, while not so depleted as that, are nevertheless unable to furnish to plants a sufficient amount of certain minerals for their growth. This means these plants are lacking in food-essentials both for themselves and for the creatures that would consume them.

"Take, for example, the north-central part of the United States—there is such a deficiency of iodine in the soil and water that goiter (a disease said by some physicians to be caused by lack of iodine) is very prevalent in the humans and the animals.

"For several years we have been carrying on experiments with the animals of that region and have demonstrated that when seaweed is added to the regular diet of cows, for instance, not only is their health improved but the iodine content of their milk is raised. With chickens the results have been as satisfactory, too; their output of eggs has been increased and analysis shows from twenty-five to forty times more iodine in their eggs.

"But it is as a food for humans that I am most interested in the seaweed. There is nothing in the world so rich in iodine as this is, and perhaps one day we may find it to contain all the elements of sea-water—we have already isolated thirty-two of them! By the way, sea-water is very rich in iodine and the algae have the power to absorb it and store it away.

"The value of seaweed as a food for humans is as wide as the shortcomings and frailties of diet. A dietary should contain, of course, carbohydrates, fats, protein, and minerals, in correct proportion, and while the seaweed furnishes traces of the other factors, it is a pre-

ferred source of the mineral requirements. This is true not only because it contains all the necessary ones but also because we find them in a very healthful colloidal tie-up."

The professor then went on to explain how this vegetable seaweed can be harvested and prepared for human consumption in such a manner as to leave undisturbed this original tie-up. First he described how it will grow only in pure sea-water and is never found in harbors, for there the waters are still, also they are contaminated. Neither is it found at the mouths of rivers where fresh water is pouring into the ocean for it requires the normal salinity of sea-water.

It grows outside the coast islands, several miles off shore and where the waters are rough and surging. Large groves of it, sometimes many miles long and several miles wide, are located there. The ocean floor is rocky, and these giant plants are clutching to the rocks with "holdfasts" sometimes two feet in diameter. They never grow on sandy or muddy floors and have no roots, but propagate after the fashion of ferns.

"One might think," Professor Cavanaugh said, "that because they grow on the floor of the ocean and in water sometimes fifty or sixty feet deep that they are not sun-loving plants, but they are. They are ever reaching up for the sunlight. It is not unusual for a plant to grow to be several hundred feet long—floating on the surface of the water as soon as it can reach it."

Professor Cavanaugh further states:

"Kelp, or *Macrocystis pyrifera,* is harvested with a machine not unlike a field harvester and only the top of the plant is cut, and that at low tide, of course, so it can be handled more easily. The plant itself is not harmed by this cutting and in a few months it is as long again as it was originally.

"Scientists have devised a method of dehydrating it in such a manner that the balance of the elements is not disturbed nor the vitamins and precious chlorophyll harmed, either. For a man to eat one vegetable because it contains iron, another for its iodine, and

another for its manganese is not so wise when he can get a concentration of all of them in one food; and as before stated, in a tie-up that renders them more available even than they would be in other forms. The seaweed is basic in its effect and when properly ground must be thought of as a food. It is not a medicine, even though it increases the physical body's capacity to extract heat-units from food and transplant them into energy units in that process known as metabolism.

"It is now generally believed that mankind suffers from only one major disease—malnutrition—and that all the ills from which he appears to suffer are tangential to it.

"Strange as it may seem, a person does not have to be emaciated to be on the point of starvation—he may even be a hundred or so pounds over weight! This may be because of the fact that, while he is consuming much that he thinks of as food, his system is not receiving proper nourishment.

"His glands, then, unable to function as they should, can not distribute the food elements that do come their way, and so, because of his depleted condition, he is subject to almost any kind of disease. That part of him which is weakest gradually breaks down but the responsibility for his misery can not be placed on anything but the original malnutrition."

And so we see how life manifesting from the One—the Logos—can have only one root-form, and then as this original form evolves to a nutritional stage it has only one food (the four factors of diet come ultimately from the vegetable kingdom). Finally, it has only one disease—disintegration through neglect. And the Dweller in the form, what of him? He suffers from only one agony—ignorance of his Reality, and he has only one goal—his Source.

How To Create Joy

Donald S. Harrington
Minister, The Community Church of New York

JOY is one of those words to which we are instinctively drawn, but that is exceedingly hard to define. First it is necessary to distinguish it from its lesser comrades and sometime counterfeits—*happiness* and *fun*. They are often mistaken for each other, for they possess a common quality of experience—that of getting outside of and forgetting oneself. It is a curious paradox that we who of all creatures alone have self-consciousness are not fully happy until we have forgotten ourselves.

FUN is a process of losing oneself by distraction. We escape ourselves by use of artificial stimulants or depressants—TV violence, erotic movies, alcohol, and fast driving, even the newspapers which cater to our love of the morbid and sensational for their distraction value. The trouble with *fun* is that the satisfaction doesn't last beyond the experience itself, and therefore leaves you let down and tired. You need more and more to continue to be distracted.

HAPPINESS is a deeper and more suffusing thing. It is the experiential by-product of creative interaction of the self with objects, words, ideas, people in which one loses himself in giving himself to them. Because it is creative, the feeling of elation persists as a glow and strength of life long after the particular activity which called it into being has ended.

JOY is the deepest, broadest, highest, noblest intensity of happiness. It is a particular happiness that has reached such an intensity as to have touched and sounded the far distant bell of Universal Truth and Ultimate Meaning. It is self-trancendance that has somehow again become self-conscious, but upon a high level of unutterable

harmony. Like *happiness, joy* is emotional, but it is also fully intellectual. It is aware of itself and its ultimate meaning, without for a moment destroying itself or becoming attached to results. *Joy* is losing oneself in things, words, ideas, people, and finding in them Totality. It is like a glorious dream when one is yet quite aware that he is more fully awake than he has ever been before in all his life. *Joy* is knowing Truth, and knowing that you know it. Joy is being known by Truth.

THE SECRET OF HAPPINESS

The secret of happiness lies in knowing this: that we live by the law of expenditure. We find the greatest joy, not in getting, but in expressing what we are. There are tides in the ocean of life, and what comes in depends upon what goes out. The currents flow inward only where there is an outlet. Nature does not give to those who will not spend; her gifts are merely loaned to those who will not use them.

Empty your lungs and breathe. Run, climb, work, and laugh; the more you give out, the more you shall receive. Be exhausted, and you shall be fed. Men do not really live for honors or for pay; their gladness is not in taking and holding, but in the doing, the striving, the building, the living. It is a higher joy to teach than to be taught. It is good to get justice, but better to do it; fun to have things, but more fun to make them. The happy man is he who lives the life of love, not for the honors it may bring, but for the life itself.

—A. N. Whitehead

EDITORIALS

The Supreme Science

JUST AS THERE IS a supreme Religion, underlying all religions, so there must be a supreme Science, underlying all sciences. But the supreme Religion and the supreme Science are one and the same thing—or, at any rate, two aspects of the same thing. The supreme Science is the Science of Being, the Science which reveals to man the mysteries of his own nature, shows him the meaning of life, and sets his feet on the Way.

The desire to do right needs to be accompanied by wisdom, or it may waste itself in fruitless emotion. We desire to overcome selfishness, which we recognize to be the source of misery in ourselves and the world; but we should have a much better chance of succeeding if we understood our own nature better. Selfishness is the result of ignorance, say the scriptures; and rightly, for it is evidently a consequence of our confusion with regard to the nature of our own faculties. There is in us a function that looks after the personal interests; or, rather, it is a group of many functions, each of which is interested in some bodily concern. In the animal kingdom these functions work normally and harmlessly, and their due fulfilment constitutes the law of animal life. But man has the intellect as well. Hence what in the animals are harmless instincts, become in man powerful calculated motives. This combination of the personal desires and the intellect is not a stable combination, and it results in continued misfortunes and occasional great catastrophes. It is, in fact, a transition stage through which man is passing. and from which he is destined to emerge.

Here we have a key that will unlock a great deal of the mystery of human life. The pivotal point in a man's nature is this mysterious principle which has just been called the "intellect," or *manas* (mind). The animal has a certain degree of *manas;* but in man the *manas* is of quite a different nature, owing to the *fact* that man is half divine in his origin. For, as taught in all the old systems, man has, in addition to his natural heredity, his divine progenitors. Hence the mind in man is not merely conscious, but *self*-conscious—a condition never found in the animal kingdom.

But man prostitutes the light which he has acquired to the satisfaction of his desires; and he acquires a limited intelligence that suffices to lead him astray. Man is engaged in a far higher task than are his younger brothers the animals; for he is endowed with a portion of self-will and independence of judgment. This endowment brings with it both privileges and penalties. Ancient allegories agree in telling us that man, at one stage of his history was offered the choice of this gift and accepted it. In so doing, he incurred the liability of guilt, but also entered upon a long and mighty destiny. It is important for us to observe that this allegory has been sadly confused by the mistaken interpretations put upon it; so that man now finds himself, in his hour of need, hampered by many dogmas and illusions that hide the light of truth instead of revealing it. We need therefore to take our religions and see if we cannot interpret them better, and understand aright the message which the great Masters of Compassion really wished to convey to us.

The science of the question reduces itself to this: that man has to study and learn how he may disentangle his intellect from its bondage to the personal desires, and unite it more closely with the Divine image in man. For the reality of this Divine image in man we have abundant warrant in the different World-scriptures.

Now the point to be made at present is that the above is largely a *scientific* question; and that right living is not purely a question of sentiment and emotion but a question of common sense and science as well. And it may also be pointed out, in passing, that this is a very

much worthier application of science than all the mystification and "hot-air" about higher powers and culture of the will and magnetism and astralism and what-not, that some people are running after. That cannot help the world; it is but vanity and vexation of spirit.

And now for a practical point. It is surely not too much to say that the whole face of the world would soon be altered if the rising generation could be brought up from childhood in the knowledge of their Divine nature, and in the knowledge of the ways of making that Divine nature manifest as a power in their lives. As it is, children are brought up in a state of doubt and confusion matching the state of confusion and doubt in which their parents and teachers find themselves. This being so, can we wonder that writers of every sort and kind—clerical and lay, literary and scientific—are flooding the papers with a perfect maelstrom of speculations and theories and moralizing and prophesyings, the total effect of which is to leave readers stranded as hopelessly as before. How can people expect to throw off at once the effect of so much wrong training administered in their youth? But the other side of the picture is full of hope; for, if people can be educated in the right way instead of the wrong, the confusion will never arise. One of these keys is that the dual nature of man—Divine and animal, with the mysterious human nature between the two poles. This would seem simple enough, yet the world seems to have forgotten it and to need reminding of it. Above all, the teaching has to be made practical and not allowed to remain a mere philosophic curiosity. It is of little use merely to place teachings before the world on printed paper or in words from the lecture platform. Energetic and devoted work is required; and the only way to move the world is by example. Hence we need earnest workers, endeavoring to realize the divine principles in their own lives.

This system of education is based upon wise teachings, not least among which stands the essential Divinity of man. Not that the young people are troubled with any abstruse doctrinal questions, nor given any teachings that would stir their self-consciousness and make them morbidly introspective. Such a course is not necessary and would be harmful. It has often been said—and this is especially applicable to

the case in hand—that right teaching consists largely in refraining from wrong teachings. So much can be done by merely refraining from teaching the children wrong things that children are generally taught. But in addition to this they *are* taught, from earliest years, to rely upon that inner source of strength which every human being has; and by its means to master their passions and weaknesses.

We learn that the real Self or "I" in man is located in his higher nature, and that a temporary and fictitious self or personality is produced by the union of the mind with the lower nature. This shows us at once that our personality is not the immortal part of us, but is more like a mask that we have put on, or a part which the real Self is playing in a drama. Hence we have before us the prospect of an attainment to a fuller knowledge of the mysteries of life. This is a great consolation to weary souls who may have relapsed into a kind of pessimism, thinking the riddle of life can never be solved. Deep-thinking people pass through many crises, and the strong natures emerge strengthened and purified; for it is our own earnest desire for knowledge that brings these trials down upon us. And it is possible to have other times—times when a ray of light strikes upon the mind from some interior source and we get a momentary sense that life is after all a sublime and beautiful thing. But naturally the weak untrained mind, ill-supported by its bodily instrument, is unable to grasp the reality of such a vision; and all but the dim remembrance fades, leaving however enough to strengthen resolve anew.

But it is possible to train our nature gradually so that the mind can reflect more and more of the light from within and we may be gradually lifted out of a narrow into a larger and better life.

It is mainly a question of getting ourselves oriented in the right direction at the start. Teachings, with appeal to reason and to the individual approval of each man, exact no arbitrary allegiance. They consist of an ancient and universal Science, the supreme Science of Being.

In bygone days people used to demand "proofs" for anything

which teachers might advance; and they were answered that the supreme and only satisfactory proof of the truth of a doctrine is its theoretical and practical efficacy. The time might soon come, when the world would find itself in dire straits and would be asking for something that could help; and we are now able to say that that time is at hand. The world would be only too glad of a philosophy that could really help it just now to establish peace and lay the foundation af a permanent peace.

The Science of Being is no new invention, but has always existed; and there have been races and nations that knew a great deal more of it than our civilization yet does. Archaeology shows us that many peoples of the far distant past were consummate artists and builders; and it is only reasonable to infer that their intelligence was likewise of a consummate order. The Wisdom-Religion or Supreme Science was diffused over many lands, and this fact is attested by the wonderful similarity of culture and symbology which these ancient races show in their remains in widely distant lands. It is this Wisdom-Religion that is the source of all relgions; but at present the world of scholarship is over-ridden with the fad of applying certain doctrines to everything, religion included; and so the scholars try to establish an evolution of religion from the supposed elementary sentiments and fancies of savage races.

The truth is always grandly simple; yet we know that the simplest things escape observation and defy imitation. We can recognize the beauty of a Greek temple, and we can say how simple it is; yet what better can we do than copy it? To discover or invent a new style demands a genius, an inspiration. And the same is true of folk-melodies.

Modern physics and chemistry deal with a universe, and its contents, which are perceived and conceived under the form of spatial extension; and therefore the scope of these sciences are restricted. But spatially extended existences are by no means the only kind of existences: thoughts, for instance, are actual existences; and when we think, we deal with substantial realities, just as much as we do

when we handle physical implements. Modern physics is obliged to postulate elementary forms of matter in order to account for phenomena; but it always tries to conceive of these underlying forms of matter as being spatially extended, just as ordinary matter is. Yet there must be bounds to the physical universe, and beyond these bounds we step off into the realms where matter is not subject to ordinary spatical conditions.

The mysterious bridge between mind and matter is evidently the clue to an unraveling of many mysteries. There are higher branches of science, unknown to modern culture, which deal with objective realities just as much as our modern science does; but these realities are not objective to the physical senses but to other senses, not yet developed in the ordinary man. Hence science is really a question of self-development, and all branches of science are inseparable parts of the great science of life. Knowledge implies obligation; and the results of attempting to pursue knowledge in detachment from the sense of obligation to duty are disastrous; for the discoveries and inventions that are made become contributory to evil and in themselves prove powerless to prevent it. The seeker for knowledge should set his feet. He must be able to show that the service of humanity is his prime motive. The student of the higher science must qualify before he can practice. just as in other studies.

Pres. Urho Kekkouen: The great tasks of vanquishing threat and fear, of establishing peace and prosperity are not the concern of a limited number of chosen nations. It is for all of us to build together the world of tomorrow in harmony and friendship, in peace and justice.

End The Tests!

Linus Pauling
Nobel Peace Prize Winner for Science

ON AUGUST 31st the Soviet Union announced that she was bringing to an end the period of three years of voluntary cessation of testing of nuclear weapons by the three great nuclear powers, and two days later she initiated a series of tests in the atmosphere. The United States then resumed nuclear testing underground.

My reaction to these events is given on the attached sheets, which contain my statement of August 31st and my cable of September 2nd, as well as my letters of August 31st to President Kennedy and Premier Khrushchev.

The action of the Soviet Union in resuming nuclear testing increases greatly the danger of world destruction. Unless an agreement is made to stop the testing of nuclear weapons by all nations, these weapons will in the course of a few years spread to many nations and the chance of nuclear war will be greatly increased. As stated by President Kennedy in his address, it is essential that international agreements be made to prevent the transfer of nuclear weapons by the nuclear powers to other nations or groups of nations and it is also essential that a bomb-test agreement be made in order to stop additional nations from developing their own atomic bombs.

Moreover, it is esseitial that international agreements be made leading to general and complete disarmament with international controls and inspection. No dispute between nations justifies nuclear war. Even small wars are dangerous, because a small war would grow into a great one that would lead to the death of a major part of the world's population and possibly to the end of civilization.

For more than a year there has been vigorous agitation by many powerful people in the United States for the resumption of nuclear

tests by the United States. There has also been vigorous agitation for the construction of fallout shelters.

An example of the extent to which advocates of fallout shelters will go in misleading the American people is provided by LIFE magazine, September 15, 1961. The cover and 14 pages are devoted to an article on surviving nuclear fallout, and it is stated that 97 out of 100 people could be saved if they were to build fallout shelters and that only 5 million people would then die in a nuclear attack.

This statement is absolutely unjustified. Instead of 5 million, 120 million Americans would be killed in a nuclear attack of reasonable size carried out in the near future, after fallout shelters had been built. Moreover, an attack four times larger, which might be made four years from now, would kill 170 million out of 180 million Americans, despite the construction of shelters.

A thorough analysis of the effects of various hypothetical nuclear attacks was reported in 1959 in testimony presented before the Special Subcommittee on Radiation of the Joint Congressional Committee on Atomic Energy, and my statements are based entirely upon this testimony, which I consider to be reliable.

The LIFE article says that an attack on military bases would cause 45 million Americans to be killed, one quarter of our total population. It is evident that the nuclear attack being discussed by LIFE involves 2,500 megatons of bombs, because the testimony before the Congressional Committee was to the effect that 2,500 megatons directed toward military bases would leave one quarter of the population dead at the end of 60 days.

However, this testimony also presented the conclusion that a "prepared" population, which had been well trained in methods of seeking protection and had also built shelters, would suffer 15 million deaths in an attack with 2,500 megatons on military bases. The statement by LIFE magazine that 5 million people would be killed after preparations had been made accordingly represents a great underestimate.

Furthermore, it is unreasonable to expect that the attack would be directed only against military bases. It is more probable that the attack would be designed to make the number of deaths as great as possible. An attack of this sort with 2,500 megatons would kill 60 million Americans even after shelters had been constructed and the people had been well trained in seeking protection.

The analysis of the problem shows that the same number of deaths as the number produced in an unprepared population by a certain megatonnage of bombs can be produced in a prepared population by four times that megatonnage. Accordingly the protection provided by shelters would be cancelled by quadrupling the scale of the attack.

It is my opinion that a nuclear attack on the United States at the present time or in the near future would involve 10,000 megatons of bombs. My estimate is that the United States at the present time has a total of 100,000 megatons (2,000 SAC bombers can carry 80,000 megatons, and rockets and short-range bombers can carry additional ones). Dr. Ralph E. Lapp stated two years ago that "Judging from U. S. bomber capabilities, our strategic retaliation against Soviet attack would involve a one-day level of attack in excess of 10,000 megatons." I think that it is unlikely that the U.S.S.R. is far behind the United States in bombing capability, and hence I think that a Soviet attack now on the U. S. would involve about 10,000 megatons.

The construction of shelters is not the solution to our problem. It would not protect the United States and the American people, but instead would increase our danger by making war more probable. Our only defense in the modern world of megaton weapons and radioactive fallout is to eliminate war and to achieve general and complete disarmament with international controls, through international agreements.

The Yacht Phoenix Sails For Vlodivostok

Editor's Note:

As this is written, the Soviet Union had detonated nineteen nuclear bombs in the atmosphere since September first. As this is written, Dr. Earle Reynolds and his family sail the high seas on the PHOENIX from Hiroshima to Vladivostok, to the very gate of Russia as a protest. We heard from him by air-mail, just as they sailed. He said: "We sail again to protest *any* testing of nuclear weapons, but beyond that our voyage, undertaken in a spirit of non-violence as members of the human family, is an appeal for a stop to the arms race, for a continued and patient search for the way to world peace."

Recall that Dr. Reynolds, after working for the A.E.C. in Hiroshima, Japan, as an American scientist, built the yacht PHOENIX and sailed around the world for four years with his wife Barbara, and his son and daughter, Ted and Jessica. After circumnavigating the globe, they arrived at Honolulu and there heard about Albert Bigelow and the GOLDEN RULE. Then they sailed into the restricted zone in the Pacific where the H-bomb was being tested. Dr. Reynolds was arrested and tried, found guilty and last December the ruling of the Honolulu court was reversed by the Federal court in San Francisco and he was acquitted; he had broken no law.

Now they sail again.

* * *

A few days ago, we received a touching letter from Jessica, now a young woman not yet out of her 'teens; a col-

lege student and already the author of two books. Jessica has our deep affection. We share the letter with our readers.

—Peter Charlton

— — — — —

I SAW A LITTLE CHILD with hurt eyes trying to understand how a bomb dropped sixteen years ago could have killed her mother yesterday.

I heard a sobbing woman tell of her young daughter who, bleeding from ears, nose, and mouth as a result of radiation sickness, had cried brokenly on her last day, "I don't want to die Mother, don't let me die."

I saw a friend point to a spot near the naked skeleton of the Peace Memorial Dome, and heard him say flatly, "Our house was there."

I met the minister, the house-wife, the school-boy, the grandfather, who lost all but their hope on August 16, 1945 and then lost their hope also when the fate of Hiroshima became a beginning, not of peace, but of an arms race for power.

In my nightmares I have searched the charred and hollow fragments of the buildings left erect, seen in the sand beneath the river the scattered bones of thousands who fled the A-bomb's fire watched the pitiful human beings trail silently past with their skin hanging from them in burned and ghastly tatters.

Man everywhere has become for me through Hiroshima something immensely precious. As I can image the horror of a bomb dropped on my own people, so I can feel the agony of people in any other country after a nuclear attack, the suffering of those who would die or wish they had died.

I do not wish to live in this world if it must be in a bomb shelter. I never want to start protecting myself before I have done everything humanly possible to make such protection unnecessary for anyone, anywhere.

Believing that all people share the same love for life and thirst for righteousness, I wish to help them prevent the greatest tragedy of misunderstanding ever to face the world. I wish to prevent the war no one wants, for which there would be no cure.

This is why I am protesting the existence of nuclear weapons on the earth. This is why I want everyone to share my faith in mankind and to work together for peace.

By sailing for Russia, as we sailed into the Bikini test zone, in protest against nuclear weapons and the arms race, this is what I am trying to tell the world.

Jessica Reynolds
Yacht Phoenix
Hiroshima, Japan

★ ★ ★

WHY!

When I was one and twenty,
Long, long ago, tis true,
Ours was a Land of Plenty.
With plenty for the few.
The many, East, West, North and South
Lived, more or less, from hand to mouth.

To-day I am thrice twenty,
And, in my heart a chill,
We've plenty more than plenty,
With plenty people still
Who worry, fret, whose daily chore,
Is trying to keep the wolf from the door.

— Henry Goldstein

The Planning Of Your Life

Joy Elmer Morgan
President, Senior Citizens of America Journal

THE BEST WAY to make the most of your life is to take the long look ahead. The immediate situation may seem confused and unpromising. That means all the more opportunity for intelligence; for planning; for foundations laid on the bedrock of worth and virtue; for patient building; and for courageous pioneering. Be not afraid. You are greater than the things about you. You stand on a pinnacle of possibility, and the future will be largely what you make it. Begin where you are. Act, and above all, plan. Let no one tell you that life is too uncertain to plan. Every great victory of the human race has been won in spite of the cry that it could not be done. You can plan and lose and plan again, rising higher each time because of the purpose and discipline of your life. Learn to plan by planning.

TAKING CHARGE OF YOUR LIFE

One does not really begin to live until he assumes responsibility for himself, until he determines to make the most of himself, and to set for his own aspiration and conduct, standards higher than others would set for him. Some people take charge of their lives early, even in childhood. Others drift thru the years without ever becoming masters in the temple of their own lives. They get nowhere because they do not look ahead, because they do not choose to sacrifice smaller things toward the achievement of higher goals. They do not enjoy real freedom because they have not taken the first step which is personal responsibility and self-discipline. They drift thru life depending upon others, never more than a part of what they might become. The first step in planning a life is a firm decision to be master of one's destiny—to have a purpose and a plan.

THE GIFT OF YEARS

People often like to imagine what they would do if they had much money. Every person starts life with more than money. He has his life. By the right use of this gift of years, one can achieve many worthwhile things, provided he does not at the same time want other things that dissipate his time and energy. The average span of life is fairly well fixed. It lengthened steadily from 34 years in 1780 to 41 years in 1880. It now averages 62 years in the United States. The prophets of Bible times spoke of the good life in terms of threescore years and ten. Calculate the average length of life for members of your family for several generations. This will give you an idea of how long you may expect to live. We assume a life of seventy years. Your life may be less or more, but consider well how to get the most out of each of the years.

THE WAY TO BEGIN

Most of us know how to plan work for an hour or a day. Executives have to think in terms of weeks, months, and years. Careful students realize the need for planning in terms of five or ten years. Write down seven headings dividing the seventy years of your life into seven periods of a decade each: 1-10, 11-20, 21-30, and so on. Set down under each of these headings plans for your life. Try putting these headings along the side of the paper and arrange across the top another series of headings such as the seven objectives of education: health, home, learning, citizenship, vocation, leisure, and character. Ask yourself forty-nine questions thus: What is the most important thing about my health during the ages from 1-10? About my home? My learning? and so on through the seven objectives. Likewise plan the other decades of your life.

MAKING ALLOWANCES

After you have marked out the broad outlines of your life plan, note the points at which the plan may fail. Allow a margin of reserve for emergencies. Revise your plan in the light of experience. Try this plan and that. Check results. Look ahead. Discuss your plan with older people and with your classmates. Study the plans of other

people's lives as recorded in biography. Ill health may reduce your powers; financial failures may change the standard of living; opportunities for marriage or vocational advance may not meet expectations; vast social changes may alter the whole situation of life. These are part of the great adventure which no plan can anticipate, but they will be more easily met when they come because of the habit of planning. A life planned for many interests will withstand the shock resulting from the loss of any one of them.

THE ART OF OBSERVATION

Most of us go through life missing many fascinating and beautiful things because we do not know how to look for them, to hold our attention on them, to shut out distractions, to put first things first. Train yourself to see what goes on around you and to understand its significance not only for today but for next year and for ten or twenty years from now. Ask yourself: What kind of a person do I want to be? Notice the people about you who appeal to you most. Is it their charm of manner? Their conversation? Their helpfulness to others? Why do some men fail? How would you change your life if you had it to live over? How do people improve their mental habits? How much of your day do you spend giving attention to really fundamental things? Merely by keeping your eyes open and thinking about what you see, you can learn much.

TO YOUNG WOMEN

Most girls hope to have a home and children. That is the highest ambition of the human race. How can you plan? If you expect to become a homemaker, can you afford to prepare for a career? What if the opportunity to marry does not come? Much depends on you. You can develop qualities that will make you an attractive companion. Being a wage-earner teaches you how to work with others. If employed, you can build up a dowry. What qualities do you most desire in the man you hope to marry? Decide with your prospective husband how many children you expect to have and when. No one has a right to have children for whom he cannot provide. Outside of marriage—and singleness is far better than a bad marriage—there are

many opportunities for usefulness and happiness. Determine in any event to live happily and well.

TO YOUNG MEN

The desire for a fine wife and family is a powerful motive in the lives of most young men. The desire to do nothing that would interfere with the aspiration to establish a worthy family has stimulated many a young man to greater efforts and to higher standards. Are you developing in yourself the qualities which you would desire in the husband of your sister? Are you choosing your girl companions among those who have the qualities you would wish in a life-long mate? Are you developing habits of industry and thrift which are the basis of a secure family life? Can you work out with your prospective wife plans for financing the family with assurance that you are prepared to carry your share of the burden? Ask a few older men who have been successful in their home life if they will not talk with you on that phase of your plans.

THE FOUNDATION YEARS

To get a picture of your life as a whole, review carefully your earlier years to age 20. Note that they are the basic habit-forming years. Note points of strength or weakness. What bearing may these years have on the rest of your life? By the time you read this, your mind has probably reached its full maturity. Psychologists tell us the mind is practically mature at the age of 11 or 12. During the decade from 10 to 20, you should begin to plan for your life as a whole. Make a list of your talents, preferences, and resources. Study the various vocations. Test your qualifications for fields of work that interest you and choose school and outside activities that will help you. If you are not to attend college, outline a program of study to continue after you leave school. Vocational success depends on skill, purpose, energy, and integrity.

THE THIRD DECADE

Note that the years of life from 20 to 30 usually include two major decisions: the choice of an occupation or if that decision has

been made earlier, choice of a first job; second the choice of a mate and the establishment of a home. Because of these decisions, this is one of the most important decades of your life. Let us assume that the choice of a vocation has been made before the age of 20 and that the task now is to make the best possible start in that vocation. Let us list the specific things we can do to get a good start and the things we may well avoid. How can we improve our habits? How can family life be enriched? Is our standard of living simple enough to allow savings for the later years? What contribution can we make to our fellows and to the world? These choices lay the foundation for the after-self. Do not leave them to chance.

THE FOURTH DECADE

If the earlier foundations have been well laid, the years from 30 to 40 will be peculiarly rich in satisfactions. The majority of outstanding modern achievements in invention, science, professions, art, and literature were made by men and women between the ages of 28 and 40. These are the years when financial capital is usually accumulated most rapidly; when wise investment provides for the security of loved ones in the later years; when children are getting into high school and college so that parents live with them in the new world of vibrant young life. There is danger during these years that we shall be spoiled by our leisure and comforts, that we shall cease to make the efforts toward personal improvements which must carry us forward if we are to enjoy the highest excellence. A program of reading and studying is fruitful during this period.

THE FIFTH DECADE

The years from 40 to 50 are transition years. Perhaps the hardest thing for youth is to get the perspective of the middle and later years of life. This is true if the young person has no companions and friendships among older people. Make a list of the people you know who are in this age. Note the increasing number of break-downs. Note how those who are successful manage themselves. Note that those who pass through these transition years often enjoy a long life of happiness and achievement. Note your own body. Try to visualize it in terms of

70 years of action. Seek to understand the change which comes in middle life when the supply of energy begins to decrease. What can be done during the younger years to build a reserve for this transition period? What habits can be established to add to the joy and peace of the middle years of life?

BEYOND FIFTY

Study the lives of those who have passed the half century mark. Are they happy? At what points are their lives unsatisfactory? Perhaps the first problem is that of financial insecurity. Next comes failing health with its discouragement. Third, there is often an absence of worthwhile interests to occupy leisure. Could these difficulties have been avoided by careful planning in the earlier years? It is as important to plan for interests and activities during the later years as it is to plan for financial security. What foundations have you laid for hobbies? What contribution will you make to civic welfare? How will you provide for the closing up of your affairs so that your going from the scene of action will be as peaceful and normal as your living has been? Select the best among your acquaintances who are living in the later years. Learn from them.

THE LARGER PLANNING

The individual is often caught by forces in the world outside his control. This is especially true in times of transition and economic stress. He can make the most of himself only by joining with his fellows in a collective effort to improve the state, to perfect the laws, to restrain the greedy, to insure justice and opportunity. Include as a part of your planning, time for taking your part in the larger planning activities of the community. The idea of planning may be the chief contribution of the twentieth century to human progress. To plan beyond the year or the decade into the life as a whole; to plan beyond the individual to the family, the neighborhood, the state, the nation, and even the world, is to gain a new perspective and a new faith—a perspective which knows that many of life's uncertainties can be provided for, and a faith to go forward.

The Founders Of The Royal Society

Bertha Gaster

ON A RAW November afternoon in 1660 a group of twelve men sauntered across the quadrangle of Gresham College in London after a public lecture on astronomy. The lecturer was with them, a diminutive young man of twenty-nine, named Christopher Wren, There was a tall slender man with a sensitive face, who stammered a little as he spoke, by the name of Robert Boyle. And among the others was a lord who was a noted mathematician, four professors, the former head of an Oxford College, a wealthy surveyor, and several passionate amateurs, or "vertuosi", as they were called, all of them devotees of the new world of science, or *Experimental Philosophy* opening before them.

Most of them had been meeting and sharing experiments on and off for the past fifteen years, but this was the momentous afternoon when, the Civil War over, and the Stuarts restored to the throne, they decided to organise their scientific meetings on a more formal basis, and start a society such as already existed for the advancement of learning in countries abroad. Rules were laid down, subscription rates decided—ten shillings for the entrance fee and a shilling a week—and lists drawn up of those "judged willing and fit to join." Two years later the Society was duly incorporated with the King as Founder; the motto "Nullius in verbo" from Horace's Epistles "Not under bond to abide by any master's aurthority" was adopted, signifying the denial of all dogma, and the acceptance only of the thing proved. The society was under way.

BOYLE'S LAW

Last summer the society they founded celebrated its third cen-

tenary. Scholars from all over the world came to pay their respects to "our Society" as the antiquary John Aubrey called it, "the best society of Europe" as Wren the architect described it, the *Royal Society of London for the Improving of Natural Knowledge*, to quote its formal title, or Royal Society *tout court* as it is known throughout the world.

The first Fellows had behind them, on which to build, the great discoveries of Copernicus, Kepler and Galileo which had revolutionized man's picture of the world, as well as William Harvey's discovery of the circulation of the blood. They had recently invented techniques at their disposal, above all mathematics. And new precision instruments, constantly under improvement—the microscope, the telescope, the barometer and the pendulum clock for the accurate measurement of time.

But, above all, in that initial period, there was boundless enthusiasm: everything in the natural world was subject matter for experiment. The Journal Book of the Society gives a vivid impression of the mixture of great discoveries, important technical problems and queer superstitions which were the object of the experiments conducted at each weekly meeting.

It might be a major discovery: "Jan. 2, 1660, Lord Brouncker (the first President of the Society after its incorporation) desired to prosecute the experiment of the Recoyling of Guns, and to bring it in against the next meeting, and Mr. Boyle, his Cylinder." This "cylinder" of Robert Boyle's, whose work on the physical properties of air laid the foundations of modern chemistry, was no less than his celebrated air gun. The law which he formulated, thereafter known as *Boyle's Law*, states that as the pressure on a confined gas is increased, the volume of the gas decreases in proportion (the temperature being constant).

Or it might be a paper on colors, or shipbuilding, a new scientific instrument, trade, bills of mortality, or "the production of young vipers from the power of the lungs and livers of vipers." Or one of the hundreds of fertile experiments mounted by Robert Hooke, Cur-

ator to the Society, whose *Micrographia*, with its splendid plates, was the first scientific approach to the world of minute objects only now revealed by the compound microscope. "Before I went to bed," Samuel Pepys recorded in his *Diary*, "I sat up till two o'clock in my Chamber reading Mr. Hooke's Microscopical Observations, the most ingenious book that ever I read in my life."

CLEARING HOUSE FOR SCIENCE

From the time of its foundation, the Royal Society was constantly appealed to by the Government for advice on matters of national importance: the improvement and equipment of the Royal Observatory at Greenwich, in 1710, the change of the calendar in 1752, (Pope Gregory XIII's amendment of the Julian calendar, created by Julius Caesar, went into effect in England on 3rd Sept., 1752, which day was reckoned as the 14th to cancel the eleven day's difference between the old and new styles. The beginning of the New Year was transferred from 25th March to 1st January, beginning in 1753,) and later the organization of the famous deep sea expedition of the *Challenger* (1872), and the measurement of an arc of the meridian across Africa, to quote only a few examples.

But the Society served many other needs as well. It acted as a clearing house for scientific information for England and abroad, first by copious correspondence with continental scholars and later by the publication of selections from this correspondence in its celebrated journal, the *Philsophical Transactions.*

From its earliest years, it published, or directed the publication of, separate treatises and books on matters of philosophy, the most notable among these being Isaac Newton's famous *Philosophiae naturalis principia mathematica* which appeared in 1687. Newton who was elected a Fellow of the Royal Society in 1672 at the age of 29, became its President in 1703 and was re-elected annually to this office until his death in 1727. His famous laws of universal gravitation and motion were evolved after discussions and exchanges over a period of many years with such men as Wren, Boyle, Hooke, Seth Ward, Bishop of Salisbury, and the great astronomer Edmund Halley,

all members of the Society, and with foreign scientists such as the famous Dutch mathematician, astronomer and physicist Christiaan Huyghens. "Believe me", he wrote in a letter to Dr. Bentley, Master of Trinity Lodge, Cambridge, "if my research has produced any useful results, these are due solely to work and to patient thought."

Over the years, the Royal Society acquired a museum of scientific rarities and laid the foundations of its famous library, And it played no small part in the formation of the English tongue in the stand it took, both in the use of English instead of Latin for its publications, and in its campaign for a simple and lucid style.

FROM SPEEDOMETER TO SPACE TRAVEL

Above all, it devoted itself to the social needs of man. The distinction between pure and applied science did not exist. These versatile men with widely differing backgrounds—peers and churchmen, scientists and writers—had a noble and direct belief in science for the benefit of humanity—"that human life be enriched by new discoveries and powers", said Frances Bacon—and they had no hesitation in using their scientific powers for practical questions of trade and industry and navigation. The diarist John Evelyn recounts how he called in at the country seat of Lord Berkeley to find "Dr. Wilkins, Sir William Petty and Mr. Hooke contriving chariots, new rigging for ships, a wheel for one to run races in (foreshadowing the bicycle), and other mechanical inventions. Perhaps three such persons", he adds admiringly, "were not to be found elsewhere in Europe, for parts and ingenuity."

In our lifetime many of their notions have come true. The experiments in blood transfusion which they carried out, the medical service proposed by Petty, down to the speedometer, or waywiser, as they called it, and John Evelyn's pressure cooker. That inveterate investigator, Dr. Wilkins, who died as he had lived—"I am ready for the Great Experiment", he said—spoke of inventing means for conveyance to the moon. "Whenever that art is invented", he wrote, "... whereby a man may be conveyed some twenty miles high, or thereabouts, then it is not altogether improbable that someone or

other may be successful in this attempt." How near we are to this success in the third centenary year of the Royal Society, the whole world knows.

(UNESCO)

How Can Prayer Become Meaningful?

H. Richard Rasmusson
Minister, University Presbyterian Church,
West Lafayette, Ind.

I HAVE RESPECT for the person who says, "I can't believe in the meaningfulness of prayer." Once I said that. But now I realize that my difficulty was not with prayer, but with inadequate conceptions of it.

I don't believe in the prayer that says: "O God, the way that life is going does not fit my purpose. Please change it so that life will bring me what I want." Whatever else prayer is, it certainly is not conquering God's reluctance to bring us selfish satisfaction.

I don't believe in the prayer that approaches God or a Cosmic Bell-Hop, where when we push a button, He comes running to service our wants and desires. Nor do I believe in the prayer that thinks of God as a candy slot-machine, where when we drop in a nickel we get a piece of candy. Too much prayer has the Santa Claus psychology along with it.

But I do believe in the meaningfulness of prayer. As Jesus found it a means of enrichment and spiritual undergirding, so have I. Do we

realize that the word prayer and pray, occurs over 70 times in the Gospels? For Jesus it was a very central matter. Can it be so for us?

Prayer has become meaningful, first of all, if we think of it, "as the contemplation of the facts of life from the highest point of view." One day a little girl was trying to move a large table. Her mother said, "Dearie, you can't move that table; why it's as big as you are." To which the little girl replied, "yes, I can, for I'm as big as it is." The table—as big as the little girl; well that was one point of view. The little girl—as big as the table; that was another point of view. Prayer is akin to the attitude of the little girl who said and believed she was as big as the table.

How do we look at life? Is it an arena where we fight and gain all we can for ourselves? Or is it a field of honor where we give all we can and for the sake of others? Once there was a young man who said: "I am going into business and I am going after the main chance. Dog eat dog, that's the rule. I'm going to make my fortune. I'll have my estates and my yachts and my servants and my name in the newspapers."

How different were the words and point of view of Him who said: "I came not to be ministered unto but to minister and to give my life." Now if prayer is the contemplation of the facts of life from the highest point of view, we pray when we acknowledge that life is a field of honor where we give and serve and help for the sake of others.

This view of prayer makes it a Reality in every good vocation. The physician thus prays when he sees sickness and disease from the curative point of view. The industrialist prays when he sees unemploymnet as being unnecessary in a rightly organized economy. When Abe Lincoln saw a slave girl on the auction block in the south and viewed it as a denial of decency and humanity said, "If I ever get a chance to hit that thing I'll hit it and hit it hard," he was praying.

One of the world's great and immortal bacteriologists was Ronald

Ross. The poet has put his yearning reflection and search for a cure for malaria in these words:

> In this, O Nature, yield I pray to me.
> I face to face and think and think and take
> The fevered hands and note down all I see
> That some dim, distant light may haply break.

Thus to believe in light, thus to contemplate sickness—and anything else that is wrong in the world from the curative point of view, is of the essence of prayer.

Prayer can be defined as Evelyn Underhill defined meditation: "thinking in the presence of God is a retreat into our soul."

Prayer can become meaningful, in the second place, when it is seen as "the time exposure of the soul to the highest that we know." Here is the great music of the centuries. How a Symphony by Beethoven or a Concerto by Bach can dissolve our anxiety, calm an inner strife. The other evening I played again the gift records the choir of my church gave us for Christmas, among them Paderewski's "Minuet in G" and Rachmaninoff's "Prelude in C-Sharp Minor" and my tired feeling melted away and strength flowed into me from a source beyond myself. Words—Wordsworth's experience with great music can be yours and mine:

> The weary have life, and the hungry have bliss;
> The mourner is cheered, and the anxious have rest;
> And the guilt-burthened soul is no longer oppress.

And such exposure of the soul to the benediction of great music is prayer.

Once there was a minister who lived in a dingy Chicago slum. On the top floor of a building where he lived was a small telescope. He had purchased this instrument in a second-hand store. And in the evening he would retire to be alone with God and the stars. He prayed by exposing his soul to the astronomical greatness of God. He did every night what someone said we all should do, take a "star-bath."

In a certain parish the priest had taught the boys and girls to pray, either before or after school before the Lord in His Sacrament. One day as he was passing the church, a small lad of 12 came running out of the church with a base ball bat in his hand.

"Been praying?" the Father asked.

"Yes, Father," said the boy.

"And what were you saying to our Lord Jesus today, my son?"

"Nothing, Father. I was just loving him awhile."

And how, I ask, could you pray better than that? "I was just loving him awhile."

Henry Drummond, whom D. L. Moody called the most Christlike man he knew and a great scientist, wrote: "Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart to heart, will make the whole life different." Such exposure is prayer. Prayer is habitually putting ourselves under the influence of the highest and best we know.

Prayer can be meaningful, in the third place when it is seen as "opening a sluice between the great ocean of God's power and our little channels." Someone has said that if "a straw is laid in the great Gulf Stream in line with its currents, the stream will flow through the straw." Well that's what prayer is. It is surrendering our life or bringing it into life with God's good purpose for our life so that His Power and Poise and Patience can flow into us making us to be what in our own strength we cannot be.

The best and simplest definition of life that I know is that it is the process of capturing, transforming and releasing energy. Life and prayer then are synonymous. Prayer is opening our lives to receive the Deeper, Richer Life of the Universe and expending it in love.

William James in his Gifford Lectures spoke of the conscious self as co-terminous with a wider self—"A More of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with." Some of you have experienced the

truth of this. I have. Our little selves are co-terminous with a larger Self, our shallow lives co-terminous with a Deeper Life in the universe whose power is available to all who place themselves in the direction of its flow. We can be like the bay open to the sea. And when we are so open, we can be flooded by the tide that comes in from the great Deep.

And how the Scriptures tell this story out of the experience of those who found it so.

"They that wait upon the Lord shall renew their strength."

"Ye shall receive power."

"Being strengthened with might by God's spirit
in the inward man."

Rightly then E. Stanly Jones speaks of prayer as "Receptivity to Reality."

To talk with God,
No breath is lost —
Talk on!

To walk with God,
No Strength is lost —
Walk on!

To wait on God,
No time is lost —
Wait on!

Sensation Versus Intellect ---

The Animal Ego Versus The Super Ego

Dr. Vitali Negri

AS THE INTELLECT is the supreme thinking faculty of the human brain from which reason, judgment and wisdom evolve, upon it must be placed the responsibility for control of the sensual functions of the body. It is intellect, not emotion, which must direct human activity—if that activity is to be beneficial.

Ideas, motivated by emotion, are often destructive. For it is not the mere expending of energy that determines worth. Never is a nation so busy or so emotional as when its business is war, and never is man so busy or so motivated by emotion as when he is bent upon avenging some wrong—socially, economically or politically.

However, before we can determine the stability or worth of our ideas, before we can exercise reason and judgment concerning their ultimate benefit, we must first formulate the idea. To achieve this mental feat, the brain and the nervous system must execute certain physiological functions. Impressions gathered from the sense organs of touch, smell, taste, vision and hearing are received from the outside world. These impressions are then transmitted via the pathways of their impulses to their respective cortical areas for recognition and association.

With the information thus received and associated, the next step is to ascertain what to do with it. It is here that man exercises his

first step toward wisdom. For it is this special ability —the inhibition of an impulse—that enables man to weigh and consider, to reflect. In other words, to deliberate.

When powerful and stimulating sense impressions reach the cortex it is imperative that they be held in abeyance until the idea which they engender has been submitted to scrutinization, deliberation and judgment. Otherwise, —if, for instance, the nerve impulse, demanding immediate gratification is blindly acceded to—the brain is then acting on a purely instinctive level. No deliberation has been attempted, the higher faculties have been ignored, and the resulting actions tend to place man on a plane equal to that of the beast.

Only when sense perceptions are received and recognized as messages to be transmitted to the intellect, *i. e.*, the frontal lobes, for deliberation and judgment, and never as direct orders demanding immediate compliance, is man incorporating the full attributes of his "high estate" to which he has risen by means of his higher evolutional development. Only then is he *utilizing* his intellect (his Super Ego).

Difficult though it may sound, the sense organs must be trained to remain absolutely neutral in their reception of perceptions. They must be trained to await the decisions of the intellect, allowing no confusion to reach the mind due to any insistence upon or hastening of response. It is not the duty of the senses to make a decision. Their function is to convey information and to await the ensuing orders delivered by the intellect to that area of the cortex governing motor action.

If man is to achieve true emancipation, he must become dictator to his emotions. His sense organs, responsible for all sensations of the body, must not be allowed to produce debilitating emotions of either chronic prolongation or sporadic intensity.

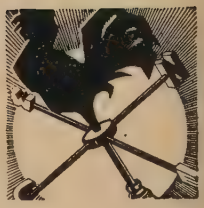
Discouragement, fear, grief, lustfulness, sorrow and anger must never tip the scale to the degree that they permanently outweigh cheerfulness, courage, rationalism, optimism and serenity. If the

messages conveyed by the sense organs are dominated by reason, their import will be constantly tempered by introduction of the deliberation: "Are those sensations conducive to mental and physical well-being?"

Thus scrutinized, the message or impression then becomes either beneficial or detrimental. If beneficial, the sensations and their attending emotions are encouraged; if detrimental they are eliminated immediately, if possible, or a course of action determined that will serve to eliminate them in the future. If no physical escape is possible from these destructive sensations, then the intellect must work to accomplish the individual's immunity from them to the point that although the sensations are perceived, they are rendered impotent to generate destructive emotions. Indeed, it is by this means that the stoicism included in certain cults and philosophies is achieved and practiced by those followers who are capable of the emotional detachment required.

Absolute stoicism, however, is not the goal of Multicomplex Psychology, whose aim lies not in the nullification of the senses but rather in the harmonization of the complete body-mind entity. One should not work to destroy his emotional capacities, but to achieve control of them. Nature endowed man with the ability to feel deeply, to live zestfully and abundantly. For his protection and progress she developed his faculties of reason. Evolutionally, man is equipped to be physically rich and mentally joyful. If, to this present date, we have not attained the mental freedom and wisdom which will individually allow us to discover our own road to happiness, then it is because we have not realized the full extent of our capabilities and, at the same time, have not given due consideration to the proper value that shall be attached to external pressures such as public opinion, legalities, social conduct, etc.

WEATHER VANE



TRYGVE LIE NAMED PRESIDENT OF THE DAG HAMMARSKJOLD FOUNDATION

A Dag Hammarskjold Foundation has just been created in Norway with the aim of promoting the development of international cooperation. Mr. Trygve Lie, Dag Hammarskjold's predecessor as Secretary-General of the United Nations, was elected chairman of the Executive Committee, which also includes among its members, Einar Gerhardsen, Prime Minister of Norway, and Halvard Lange, Minister of Foreign Affairs.

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OPEN-AIR SHAKESPEARE FESTIVAL IN NEW YORK CITY

Free, open-air performances of Shakespeare's plays have been drawing large crowds of New Yorkers nightly to the Wollman Memorial Skating Rink Theatre in Central Park, New York City, for the past two months.

The American Shakespeare Festival, the sixth of its kind, has this year offered the city's public three plays: "Much Ado About Nothing," "A Midsummer Night's Dream," and "Richard II." The Festival is financed by contributions from over 5,000 donors—trade unions, business firms and foundations, students and other individual wellwishers—and by a subsidy from New York City public funds.

Next year, the Festival will be held in a permanent amphitheatre now being constructed on another site in Central Park. Funds for building this theatre have been donated by the city authorities and by a large publishing company.

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MORAL CODE FOR CHILDREN'S PUBLICATIONS

A moral code, unanimously approved and adopted by the members of the Italian Association of Publishers of Periodicals at a meeting in Florence, sets out the principles to which the content of children's publications must now conform.

As a general principle, the code affirms: "Publications for children must highlight values which are the basis of existence in national and international society, and must never constitute a negation of moral and Christian principles."

The Code specifically bans anything which might: "harm family unity; stir up hatred against any race or, in any way offend human dignity; or raise questions about the usefulness of schools and learning." Editors are asked to "avoid overly detailed descriptions of methods of committing a crime," as well as "scenes of excessive violence, torture, etc."

A control board has been charged with seeing that the rules are observed. Its seal of approval—the "Moral Guarantee Label"—will assure the public that a publication has observed the principles of the code.

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FIRST VOLUME OF ENCYCLOPAEDIA APPEARS

The first volume of a Buddhist Encyclopaedia being prepared in Ceylon was presented recently to the Prime Minister, Mrs. Sirima Bandaranaike. The volume is the result of five years' work by an international group of scholars headed by Dr. G. P. Malalasekera, Ceylon's High Commissioner designate to Canada.

(UNESCO)

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TURN TOWARD PEACE

From now until January, 1962, many existing organizations are joining together in a national drive called "Turn Toward Peace."

Headed by Norman Thomas and directed by Bob Pincus of Acts for Peace and Sandy Gottlieb of SANE, "Turn Toward Peace" will coordinate an imaginative program aimed at arousing public support for alternatives to the threat of war as the central thrust of American policy.

Every possible channel will be used to convince the people that there *are* workable alternatives to nuclear war. There will be a national petition campaign, visits to every member of Congress, full-page newspaper ads, virgils and mass meetings. Issues to be tackled are:

1. A peaceful settlement in Berlin as part of a demilitarized area of Central Europe.

2. Suspension of nuclear tests and general universal disarmament.

3. Defense and strengthening of the UN and seating of the Peoples' Republic of China.

Recent Gallup polls show the urgency of putting alternatives to threats of force before the public. Although 83% think their chances of surviving a nuclear war are either poor (43%) or fifty-fifty (40%) they are ready to risk such a war to defend Berlin. In France, a poll showed over 70% opposed war over Berlin.

All WILPFers should be prepared to help get the campaign under way in their communities.

—*Four Lights* (Pax)

Whither Modern Humanity?

K. S. Ramaswami Sastri

EVER SINCE BACON held before the eyes of the world the supreme importance of the method of science, *viz.*, doubt, enquiry, observation, experiment, hypothesis, prediction and test, science came to occupy the foremost place in the thoughts of men. The West has progressed beyond all expectations in the pursuit of science, especially in the realm of the physical sciences. Various inventions of high value and utility followed in the wake of man's increasing mastery of science: the railway, the steamship, the telegraph, the telephone, the automobile, the aeroplane, the jet plane, the gramophone, the radio and television—to name but a few of the useful achievements which have exalted the glory of science. But gun powder, the explosive bomb, the bomber, the atom bomb, the cobalt bomb, the hydrogen bomb, etc., show how science can also destroy man.

These last inventions were possible because science outstripped philosophy and religion. Philosophy broke away from religion, and science in its turn broke away from both. Western philosophy became entangled in the quagmire of barren conjecture and speculation. Religion, deprived of its alliance with philosophy, became untenable sectarian dogma and degenerated into mere creed which appealed less and less to the progressive intellect of man. Science became contemptuous and defiant in its attitude towards philosophy and religion and led humanity by invisible steps to rank materialism. Mind was held to be a product of matter and the soul was held to be a mere assumption and hypothesis. Philosophy retorted by saying that matter is a mere mental concept and nothing more. Religion felt bewildered and became prone to repeat mere creedal formula and deny the causal nexus altogether.

But recent science has smashed the atom. It has found that there are breaks in the law of scientific determinism.

We thus see that the modern age is one of vast confusion because

of the discord among science, philosophy and religion. Einstein once said that the malady of modern thought was due to science having outstripped ethics and philosophy. He said also:

"Religion without science is blind; and science without religion is lame. . . . The most beautiful emotion we can experience is the mystical. He to whom this emotion is a stranger and who can no longer wonder and stand in awe is as good as dead."

He said further that the world is in need of scientists who recognize mysticism as the source of all true art and science, and also of religious leaders who will face with open eyes the results of science. We must not halt science but we must quicken philosophy, ethics and religion.

Science means knowledge. Knowledge is a mental state. The soul whose instrument is mind is a unity. What right have we to split science into sciences and set them one against another? And yet the modern man has done this and has split knowledge into warring camps and thus done himself incalculable harm. Today the physical sciences, the social sciences and the spirtual sciences go their diverse ways and even attack one another.

In ancient times religion dominated society and the physical sciences were in an underdeveloped state. In medieval times the social sciences grew up to some extent but the physical sciences had not made much progress. But in modern times the physical sciences have made astonishing progress and are dominant. The social sciences are stagnant. Religion has definitely retreated.

Now that the physical sciences have armed man with terribly destructive nuclear weapons, it behoves man to develop the social and the spiritual sciences to a greater extent. No bombs can harm humanity if man does not throw them at his brother man. Social institutions must control primitive urges. But the social sciences will save humanity only if they heed the voice of religion upon the real nature and destiny of man. Only then can disintegrated "sciences" be re-integrated, harmonized and unified as that Science which can save humanity.

Religion should no longer be disfigured with ecclesiastical promises of heaven and threats of hell. We need a new vision of the Immanence and Transcendence of God and of the Divinity of Man. We need also a new philosophy of man. Man was formerly prone to overvalue himself as the pinnacle of creation. He was also puzzled by the wide-spread prevalence of evil and misery. He must learn to find the roots of his present position in the cosmos, in himself, whether we call this law the law of Karma, or by some other name.

Scientific determinism and pessimism must be eradicated by a new philosophic vision and a new religious hope and ecstasy. Till now man has been looking out through the window of the mind. He must learn to throw open the window of intuition and mystic vision. Dostoevsky described a rare experience of his as being "like a flash of light in the brain, relieving all doubts and anxieties, merging them in a lofty calm, full of serene harmonious joy and hope." Let us hope that modern humanity will move hereafter in that direction.

Compensation; An Overheard Conversation

Herbert Coryn, M. D.

"WHAT A BOYHOOD and youth was mine! Then I enjoyed everything, intensely and to the full. But all those pleasures have passed. The whole horizon is gray."

The sad-faced man, perhaps about five-and-forty, was thus lamenting to another of the same age. But this one's face was rather firm than sad, expressing both will and kindness in the strong lines and steady eye. The words of his answer did not sound very sympathetic:

"Good for you, my boy; be thankful."

"Thankful! Because I can't enjoy anything, food, a run up the mountain, a bathe in the river, the early morning?"

"Sure! That never happens to a man unless there's a reason in it. One door closes in his face just to force him to look for another that otherwise he'd never see. Man is more than an animal, has a

great mental and spiritual future possible to him. If he can't see for himself that he *is* more than a human animal, a pleasure-enjoyer, and if his latent higher possibilities are about ready to sprout with a little care—why it's just that man that will be *favored* enough to have his pleasures cut off in his own interests. Then he's got the chance to face life seriously; to come to be a thinker; to have his heart opened to many fine things, his real needs and the needs of his fellows; to grow mentally and spiritually; and he presently finds himself serenely out of reach of the gnawing longings for this and that that had before infested his mind and troubled his peace.

"So that's why the pleasures go—true for every case I ever saw. Either the physical power for them, or the mental enjoyment of them, dies away and there is likely to be a bit of a blue time. Don't look back, my boy, at what's gone. It's gone for your good. You've got a fine future ahead, of another sort. Don't think of your mistakes, whatever they were. In the new life you can undo them. And don't let the thought of decay for one moment into your mind. Then there won't *be* decay, and keeping serene and cheerful, you'll find that new life. Face calmly whatever there is. It's got a meaning for you, same as your loss of pleasure-power has, and it'll show that meaning. There's a real understanding of life awaiting you, a real illumination, *once you stop craving for the past;* it will give you a great message for many another fellow that could never get it for himself."

"How do you know about that illumination?"

"I know that no fellow on earth ever gets shorn of something but what an adequate compensation is getting ready for him—though he may have to wait for it or wait to see it. I know that no fellow is ever thrown in on himself as you are without there being something in him very much worth his while to go in and get it. Fellows don't get it because they mope and don't look. Pluck up courage, old man; things are all right. Just a bit of patience. Everything is well looked after. The Divine Law knows its business and every one of us is in the heart of it, planned for, helped and way-opened for. If one way closes it is simply because another has opened."

The Wisdom Of Apollonius, The Philosopher Of Tyana

P. A. Malpas

Apollonius in India

IN PASSING OVER the Caucasus (Hindu Kush?) Apollonius by a conversation with Damis declares the true road of philosophy. By making his first questions seem absurd and then point by point showing their inner meaning, he makes the lesson more easily remembered. Discoursing on the beauty of the mountain landscape, Apollonius asked Damis whether he thought that the previous day's journey in the valley was really on a lower level than their present lofty path.

"Of course it was, unless I have lost my reason," replied Damis.

"How do the two paths differ, then? In what lies the advantage of today?" asked the Master.

"Today's journey has been made by but few, while yesterday's was through a country frequented by many travelers besides ourselves."

"Yet one may live far from the noise of men and in places frequented by a few, even in a city," said Apollonius.

"I meant more than that," said Damis. "Yesterday we passed through populous villages, but today through regions untrodden by human foot; regions esteemed divine and holy. Even the barbarians, says our guide, call them the dwellings of the gods." Saying which he lifted up his eyes to the lofty summit of the mountain above them.

Apollonius asked him: "What knowledge of the divine nature have you acquired by being nearer to heaven?"

"None at all. What I knew yesterday of the divine nature, that I know today, without any addition at all."

"Then you are still *Below* and have learnt nothing by being *Above*, and my question is not so absurd as it looked at first."

"I acknowledge I had some vague idea that I should be wiser than when we ascended, on coming down," said Damis. "I have heard of various philosophers who made their cclestial observations on eminences and lofty mountains, but I fear that I shall not know more even if I ascend mountains higher than any of them."

"Nor did they so learn more," said Apollonius, "no more than any goat-keeper or shepherd who sees the heavens from the hill-tops. But in what manner a supreme Being superintends the human race, and how he would be worshiped, the nature of virtue, justice, and temperance, neither will Mount Athos show to those who climb its summit, nor hymned Olympus, if the soul does not make such studies the object of its contemplation. But if it does engage in such topics pure and undefiled, I tell you that it will rise far above Caucasus itself."

So they traveled, Master and Disciple, over the mighty peaks and passes of Caucasus, where the drama of the world and chained Prometheus left so deep an impression on the unlearned dwellers of the plain that they showed the bolts in the mountain-side, where the mighty Titan had been held in bonds that humanity might rise to heights 'Above' all the cloud-capped peaks of earth 'Below,' while yet engaged in daily duty truly done. For that is true philosophy.

Of the use of meat and drinking wine Apollonius told Damis, when they met a tribe of wandering Arabs who received them with pleasure and gave them wine and honey and lion-meat. They rejected the meat, but Damis took the date-spirit and prepared to drink, pouring out the usual libation to God the Savior, Jupiter Salvator.

Damis was so unversed as yet in the spirit of his master's teachings (he had not known him long), that he offered some of the date-wine to Apollonius himself, saying it was not the product of the vine,

therefore need not be refused. Apollonius tried to bring the Assyrian's mind to realize that the material was nothing, but the spirit everything; that the love of money does not cease to be love of money because the thing desired may be coin of another metal or country than the Greek, or money's worth; that the insult to the soul of intoxicating liquor is not lessened because it comes from another tree than the vine.

"Besides, you do in reality look upon it as wine, for you have made the usual libation to Jupiter. But what I say is in my own defense and not a rebuke to you. I do not prohibit you or your companions from drinking it. Even more, so little do I see that you have profited by the abstention from eating meat that I give you permission to eat it. I see the abstention from meat has profited you nothing at all. As to myself, I find it suitable to me in the practice of that philosophy to which I have devoted myself from my youth."

So gently did the great philosopher declare the matter that Damis, who had not seen the grain within the husk, was pleased at the permission given to eat and drink with his companions. He had approached the mountain, but his mind was still Below, far below.

The sight of elephants aroused much interest and discussion. The work in life of Apollonius was to practice philosophy and to teach it to those willing to learn. Therefore he draws moral lessons from the natural history of these wonderful animals, so gently as not to offend by seeming to preach to one who was not strong enough of character to take his wisdom neat, as one may say.

The Master leads Damis to considering the wonder of an animal as powerful as a living fortress being guided by a little Indian child not big enough to bear a spear or shield. Damis confesses it is so wonderful to him that he would buy the boy if he could, for if he could rule an elephant, surely he could rule a large household even better. Yes, he would put him in charge of racehorses, but not a warhorse, because the little fellow could not carry the armor. Not a doubt of it, the boy was one of the most wonderful children in the world!

Not so, declared the Master. It is the elephant that is wonderful, because he possesses such self-control as to govern himself, for love of the boy. "Of all creatures the elephant is the most docile, and when once accustomed to submit to man he bears all things from him; he conforms to his taste, and loves to be fed out of his hand like a favorite dog. When his keeper comes you will see him fawning upon him with his trunk, and letting him put his head into his mouth, which he keeps open as long as is desired. This we saw practiced among the Nomads. Yet at night he is said to bewail his servitude, not with a loud noise, as at other times, but with a low and piteous murmur. And if a man happens to surprise him in this situation, he restrains his sorrow, as if he were ashamed. Therefore it is the elephant which governs himself, and the bent of his own docile nature, which influences his conduct more than the boy on his back who seems to manage him."

Damis records this conversation, and Philostratus publishes it. The discourse of Apollonius is so full of wonderful lessons that it seems a pity that there is no indication whether Damis saw the application or not. However, as the teachings of the Indian school of philosophy which Pythagoras practiced are not unknown, we can see the drift of much that may have appeared to many, little more than philosophic chatter. In this simple talk about elephants, which it seems Apollonius knew better than his disciple, though they had both seen them for the first time on this journey, Apollonius is using an exoteric illustration to portray the doctrines of universal brotherhood including all that lives and breathes, and not only mankind; also the life of the philosopher who submits himself to the laws of nature of his own free will, and not as a slave to a master, doing his duty in his present position until he grows out of those circumstances in course of time, the wiser for the experience. So many of these conversations show the method; the situation is put colorlessly before the pupil, and if he is wise, his intuition will show him the application, to be followed or not as he pleases; the Teacher never forces him at all, one way or the other, and often conceals propositions of immense importance beneath a seemingly trivial conversational exterior.

As Philostratus says: "Many philosophical discourses they had together of this kind, most of which were taken from such occurrences of the day as deserved to be noticed."

In other words—the words of the Indian School of Philosophy —"Life is the Great Teacher."

On arrival at the Indus, they asked their Babylonian guide if he knew about the crossing. He said he had never passed over and therefore did not know whether it was fordable or not.

"Then why did you not provide yourself with a guide?" they asked him.

"Because I have one here that will direct you," he said as he produced a letter written by Bardanes. This mark of kindly thoughtfulness on the part of their host was much appreciated. He reminded the Indian Governor of the Indus of former favors which he had never desired should be recompensed; it was not his custom to expect requital for favors done. But if he would treat Apollonius well, and convey him wherever he desired, the debt would not be forgotten. Also the guide had been given gold, that there might be no necessity to apply for help to strangers.

On receiving the letter, the Indian Governor expressed himself as valuing it highly, and promised to treat Apollonius as though he had been recommended by no less a person than the king of the Indians himself. The royal barge was placed at his disposal, with ferries for the camels, and guides for the country of the Hydraotes. The Governor provided him in addition with a letter to his own sovereign, entreating him to use this Greek, this divine man, with the same respect as he had been used by Bardanes.

— To be continued next issue —

The Resurrection

The Sun God rises from his tomb of night
To light the landscape with his living rays.
The birds awake to show their deep delight
With every other creature singing praise
Unto the ruler of the realm of days.
The daisy in the garden lifts its face
To follow him across the heaven's ways,
Responding with its smile for Godly grace
Which sets all things to order in their time and place.

As we behold the Sun God climb the sky,
We feel its light of life reflect within,
And know that we no longer need to cry
In fear of Satan dressed in serpent skin
Who tempted Eve and Adam into sin.
Therefore, we feel that we are doubly blessed
With inner faith and hope that helps us win
To charity abiding in our breast
And happiness that lasts while living God's behest.

In peaceful silence then, we learn to pray.
Life teaches us that we must live a prayer
That God can see. No matter what we say,
Our words, like birds, will vanish on the air
Until we have a song of joy to share.
Then, when we see the Sun God going down,
We sleep in peace while trusting to the care
Of Him who's light of love becomes our crown
And golden fleece which Jason won with such renown.

—Verne Cole

Book Reviews

A HISTORY OF WESTERN PHILOSOPHY. By Bertrand Russell. Simon and Schulster. $5.00.

This is without doubt one of the most readable presentations of a subject long assumed to be both difficult and dry. Not so this book. It is witty and inspiring.

"Integration" is its keynote. Philosophy to Bertrand Russell is not a speculative mental exercise completely severed from all ordinary human life and kept in a closed and airless box. What interests him most are "philosophers in relation to the times that formed them and the times they helped to form." Thus a strictly orthodox history of philosophy is not contemplated and, the gods be thanked, does not eventuate. History, literature, religion, science, sociology and all the forces and stimuli which excite the minds of men are interwoven and integrated into a new and satisfying three or four dimensional approach to philosophy.

The reader whether he knows anything about philosophy before he begins to read *A History of Western Philosophy* will certainly believe that he does before he lays the book down. Galloping along the smooth, clear, and often brilliant highways of Bertrand Russell's style he will be quite sure that he has mastered a new and high-spirited steed.

This is a book that is really outstanding. (It will be popular not in any derogatory sense of the word. Because by no stretch of the imagination can one discern a pandering to that mythical monster "the average mind.") It is acceptable and indeed enjoyable to many intelligent people whose very intelligence has kept them "off" philosophy because of a well-grounded suspicion that the verbose style of

philosophic writers had so muffled up the subject with German syntax and bastard Greek as to make it incomprehensible and useless.

Covering ancient Western philosophy from the Pre-Socratics to Plotinus in 297 pages Dr. Russell does not skim or skip the Medieval and Modern philosophy. His second book, Catholic Philosophy, gives a fair and accurate picture of the early rise and the later development of Christian philosophy. But about 300 pages are devoted to Modern Philosophy from the Renaissance to the "new" philosophy of logical analysis, and it is in this last half of the book that the Russell powers of clarity and integration will be most appreciated.

A History of Western Philosophy is a "must" for all of our readers who are sincerely interested in man and his mind and their dual growth and development in the West.

—K. G. Heck